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## LABIAL TERMINATIONS

Words in *-βη* or *-βᾶ* (also *-βᾰ*),—in *-βης* or *-βᾶς*, gen. *-βον*,—and in *-βος* and *-βον*, gen. *-βον*.

By E. H. STURTEVANT

In most of the Greek nouns and adjectives in *-βη*, *-βης*, and *-βος*, *β* is a radical element. But that a number of them contain a suffix has been recognized by several scholars, e. g. Lobeck *Prolegomena* 285 ff.; L. Meyer *Vergl. Gram.* 2, 244 ff.; Curtius *Gr. Etym.*<sup>5</sup> 465, 585 ff., the last two taking *-βος* as the equivalent of *-φος*, a view which needs no comment at the present day. These words form a group of exceptional difficulty, most of them being of infrequent occurrence and obscure etymology, and not falling under any recognized type. They are not discussed in any of the recent accounts of Indo-European or Greek word-formation.

There seems to have been an Indo-European suffix *-gʷo-*, but it must have been rare. See Brugmann *Grundr.* 2. 1<sup>2</sup>, 506. Of the few forms occurring in several languages and pointing to an Indo-European *-gʷo-*, the only certain example in Greek is *τύμβος* “mound,” identical with Ir. *tomm* “hill,” Skt. *tungas* “high,” beside Corecyr. *τύμος*, Lat. *tumulus*, etc.

The Indo-European suffix *-bo-* is somewhat more important for us. Niedermann, *IF. Anz.* 19, 32 f., has pointed out its existence in *χλαβός* “εὐτραφής,” Hesych., Gallic *galba* “praeepinguis,” Suet. *Galb.* 3, beside *χλαμυράλ* “τρυφώσαι γρυπώσαι,” Hesych., *κέχλαδα* “exult,” Pindar, *χλάρός* “exulting,” Pindar. It appears also in *βολβός*, Lat. *bulbus*, Lith. *bulbē*, Skt. *bálba-jas*(?), beside Lat. *bulla*, Lith. *bulis* “buttock,” Skt. *bulis* “pudendum muliebre” (cf. Walde, who thinks that our words are due to reduplication). A third certain example is *τύρβη*, *σύρβη*, Lat. *turba*, OIsl. *þorp* “crowd,” etc., from the root *tuer-* “turn, whirl.” See Walde. We shall return to this matter below.

have been accustomed to speak occasionally of a “formative element,” I can see no necessity of tabooing “prefix,” “suffix,” or even “infix,” which conveniently indicate the position of these elements in our current analysis, an analysis which is intended to be appropriate to a certain period of linguistic history but to imply nothing as to the ultimate origin or composition of these elements; just as there is no need of rejecting “root” simply because the old conception of it as a once independent entity is no longer maintained.

In the main, however, the Greek suffix *-βο-*, *-βᾶ-*, was due to adaptation. In order to search for the sources of such adaptation we shall classify the words in our lists, as far as possible, according to meaning, omitting compounds and root-words, except so far as they may have contributed to the growth of the suffix. We shall include also a few words in *-ψ*, gen. *-Βος*; for, as will appear later in these studies, words of this type are nearly all of them connected, by way of metaplasms, with words in our lists.

1. *Words denoting sounds.*—A number of these are onomatopoetic, as *ρόμβος* “noise” (cf. ἐπιρρόμβεισι δ’ ἄκοναι, Sappho 2. 11), *στόμβος* “βαρύχος, βαρύφθογγος,” Galen *Lex. Hipp.*, and *βόμβος* “noise,” *βομβέω*, etc. Whether the latter is an independent creation or an inherited form cognate with Lith. *bambéti*, OB. *bqbini*, Skt. *bambharas*, etc. (cf. Boisacq), makes no difference for our present purpose. Perhaps we have another case of onomatopoeia in *λάτραψ* “ὑετός,” Hesych. (that the stem contains *β* is shown by the related forms *λατραβός*, etc.; cf. below p. 334). On the model of such words as these were formed other words in *-βος* denoting sounds, in some of which the part before the suffix is onomatopoetic. Thus we have *ὅτοβος* “a loud noise” beside *ὅτοτοῖ*, *ὅτοτύζω* (cf. L. Meyer *Gr. Etym.* 1. 513 f., and Prellwitz); *ὅταβος* “τάραχος,” E. M., apparently a variant for the preceding; *ἄραβος* “gnashing or chattering of the teeth” beside *ἀράγδην*, *ἀραγμός*, *ἄραδος* (cf. Prellwitz); *κόναβος* “a ringing, din” beside *καναχή* “the clang of metal,” *ἡκανός* “δ ἀλεκτρωνί,” Hesych., Goth. *hana* “cock,” Lat. *cano*, etc. (cf. Hirt *Ablaut* 92); *θόρυβος* “shout” (of a crowd) beside *θρόος* “speech,” *θρέομαι* “to shout” (of women), *θρῦλος* “a muttering” (cf. L. Meyer *Gr. Etym.* 3, 463, Prellwitz s. v. *θρέομαι*), *στρίβος* “a sharp cry” beside *στρίξ*, a night bird, Herodian 1. 396. 26, Theognostus in Cram. *An.* 2. 41, 221, *στρίγξ*, a night bird, Herodian *ibid.*, Lat. *strix* “screech-owl,” *strodeo*, etc.

*κότταβος*, *κόσσαβος* belongs here if it originally denoted the splash of the wine as it was thrown into the bowl. The word may be connected with *κόσσος* “a box on the ear,” *κοσσίζομαι*, *κόττειν* “τύπτειν, δορατεῖν,” Hesych., *κόττος* “a die,” *κοττίζειν*. See Lobeck *Prolegomena* 285.

The etymology of *ἄβα* “ἡ βοή,” Hesych., is unknown. Lobeck’s

(*Rhem.* 11) connection with *aúω* “shout” (from \**a-i-ū-iō*: Lat. *iūbilum*, etc.; see Boisacq *s. v.*, ἀντέω), on the supposition that  $\beta$  stands for *f*, is quite impossible. Perhaps, however, the  $\grave{a}$ - of both words should be identified.

In the case of *φλοῖσθος* meaning as well as etymology is uncertain. Cf. Anton Goebel *Zeitschrift für Gymnasialwesen*, 1855, 540, and *Lexilogus zu Homer* 1, 488 f. The usual modern interpretation “noise, roar” is at least as old as the time of Dionysius Thrax, who cites *φλοῖσθος* (12, p. 42 Uhlig) as an imitation of a sound. Hesychius, on the other hand, defines *φλοῖσθος* as “τάραχος, ἀφρός, ταραχή” and the compound *πολυφλοῖσθοιο* as “πολυταράχον, πολυκινήτου.”

In Homer the simple word is used of the fighting line in battle, and is currently supposed to mean “the battle din” (L. & S.). Appropriate as such a phrase is in modern warfare, or even in earlier contests between large bodies of men, it is not an appropriate way to distinguish the comparatively few Homeric *πρόμαχοι* from the *πληθύς* behind them. In fact, it is fair to suppose that the latter was the noisier division of the two, because of its greater numbers and greater leisure. And yet this is precisely the application of *φλοῖσθος*, for example, in *Il.* 20. 377:

ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοῖσθοιο δέδεξο.

A word meaning “wave, surge” would be perfectly appropriate in such a context. The compound is merely an ornamental epithet, and so we cannot draw a conclusive argument from the context in which it occurs. But there is one passage in which the meaning “billowy” is more suitable than the current “loud-roaring.” In *Od.* 13. 85 we read in connection with the voyage of the Phaeacians:

κῦμα δ' ὅπισθεν  
πορφύρεον μέγα θῦνε πολυφλοῖσθοιο θαλάσσης.

But the waves are noisy only along shore. Similarly the meaning “wave” is somewhat more natural than the meaning “roar” in *φλοῖσθον μετὰ κοπὸν καθημένοις* “as they sat resting after buffeting the waves,” Soph. fr. 438 Nauck.

Still it must be admitted that the current interpretation is possible everywhere, and Dionysius Thrax is a better, because an earlier,

witness than Hesychius. If we adopt the meaning "wave," we may connect *φλοισθος* with Lat. *fluo* < \**flūvo* (cf. *flūvidus* Lucer., etc.)<sup>1</sup> on the basis of I-E. \**bhloizg*~-*-.* Without the labio-velar suffix we have Lat. *flustra* "calm sea," Skt. *bhreṣṭas* "wavering, tottering," *bhreṣati* "waver." On the other hand, if *φλοισθος* means "roar," we can hardly do better than follow Dionysius Thrax in calling the word onomatopoetic.

The suffix *-θος* in words denoting sound gave rise to a very important group of words connected with the related cults of Demeter and Dionysus. The starting-point in this development was furnished by the word *ἰάμβος*. There are several considerations which go to show that the idea of "lampoon," which in later times often attached to this word, did not originally belong to it. The earliest trace of the word is in the Homeric hymn to Demeter, where the girl whose jests cheered the mourning goddess is named *'Ιάμβη*. The earliest occurrence of *ἰάμβος* itself is in Archilochus fr. 28 Crusius:

καὶ μ' οὖτ' *ἴαμβων* οὗτε *τερπωλέων* μέλει,

where the parallelism between *ἴαμβων* and *τερπωλέων* is significant. The later connotation of the word came from the use which Archilochus made of his iambics. Cf. Capps *Homer to Theocritus*, p. 156. So we may safely reject the old etymology from *ἴάπτω* (recently supported by L. Meyer *Gr. Etym.* 2, 7), in favor of one almost diametrically opposed to it: it is a derivative of *ἰάνω* "warm, cheer."<sup>2</sup> Exactly the required meaning of the verb is found, for example, in the following passages:

Theognis 531 f.:

αἰεί μοι φίλον ἡτορ *ἰάίνεται*, δππότ' ἀκούσω  
αὐλῶν φθεγγομένων ἴμερόεσσαν ὅπα.

<sup>1</sup>On the quantity of the Latin words cf. Sommer *Handbuch der lat. Laut- und Formenlehre* 140. Note especially *fruor* and *ūvidus*. *Conflovont CIL.* 1. 199, l. 23 and *florium ib.* ll. 8, etc., are too late to count as evidence on the original form of the words. They are certainly archaisms—on our theory, false archaisms.

<sup>2</sup>Prellwitz, *Etym. Wtb.*, 1st ed., and Fröhde, *BB*. 21, 195, have also assumed connection between *ἴαμβος* and *ἰάνω*, but only as derivatives of a common root *is-*. Fröhde would divide *ἴαμβος*, connecting the second part with Skt. *ar̥jam* "limb, member," whereas I derive *ἴαμβος* directly from the verb-stem of *ἰάνω*. Schulze, *Gött. Gel. Anz.* 1896, 240, followed by Prellwitz, 2d ed., connects *-θος* with Skt. *gā-* "sing."

Bacchylides 12. 131 ff.:

Δάλιε, χοροῖσι Κητῶν  
φρένα ἵανθεις  
ὅπαξε θεόπομπον ἐσθλῶν τύχαν.

Ps.—Theocritus 27. 65 f.:

ώς οἱ μέν χλοεροῦσιν ἰανόμενοι μελέεσσιν  
ἀλλήλοις ψιθύριζον.

*Θρίαμβος*, a hymn to Dionysus sung in a procession, is clearly connected with *θρίασις* “poetic rapture” and *θριάζω* “be in poetic rapture.” Unless we may assume that there was once a verb *\*θριάνω*, we must ascribe the nasal in the suffix to the influence of *ἴαμβος*, a word which Hesychius uses to define *θρίαμβος*.

Brugmann, *Gr. Gramm.*<sup>3</sup> 114, suggests that the first syllable of *διθύραμβος* may be related to Skt. *gīthā* “song,” Lith. *pra-gýsti* “begin to sing.” The second element is *θρίαμβος*, as suggested by Wilamowitz *Eurip. Heracl.* 1, 63.<sup>1</sup> \**δι-θρίαμβος* became *διθύραμβος* partly by dissimilation and partly through the influence of a number of cult words containing the sound-group *θυ-*, as *θύω* and its derivatives, *θύσθλα* “implements of Bacchic orgies,” *θυάς* “bacchante,” *θυίω* “be inspired” and, in particular, *θύρσος* with its compounds and derivatives.

For the sake of completeness we may mention Pratinas’ epithet of Dionysus, *θριαμβοδιθύραμβος* “whose διθύραμβος is a θρίαμβος” or “celebrated in θρίαμβος and διθύραμβος.” *Θρίαμβος* and *Διθύραμβος*, as names of Dionysus, are very likely abbreviations of this compound. Another name of Dionysus, ascribed to Pindar, is *Λυθίραμβος* or *Λυθίραμμος*, in allusion to the cry of *Διὸς τικτομένου*, “λύθι ράμμα.” If we read *-βος*, according to the best manuscript authority, the word has pretty certainly been influenced by *διθύραμβος*.

Schulze, *Gött. Gel. Anz.*, 1896, p. 240 fn., finds another name of Dionysus in *\*Εὐαμβος* which he assumes as the basis of *Εὐαμβεύς*, the name of a mythical ruler of Maronea in Crete (Diod. Sic. 5. 172. Edd. amend *Εὐαμβεῖ* to *Εὐάνθει*). He derives *\*Εὐαμβος* from the cry *εὐάν*, and the last syllable of the word must be our suffix.

<sup>1</sup> Wilamowitz, however, writes *θύραμβος*, alluding, I suppose, to *thyrambus* in Ennodius *Carm.* 1. 7. 66; 2. 109. 1. This is an abbreviation of *διθύραμβος*, very likely originated by Ennodius himself.

*ἴθυμβος*, a jesting scurrilous poem in honor of Dionysus, and the performer who recited it, is clearly formed from *ἴθύ-φαλλος* or some similar word on the model of *ἴαρβος*, *θρίαμβος*, etc. See Prellwitz.

2. *Names of animals*.—A number of the onomatopoetic words in our lists are names of animals formed in imitation of their cries. Hesychius' *βηβήν· πρόβατον* is obviously the same as *βῆ βῆ*, the cry of sheep, Cratinus 2. 40 (5) Meineke; cf. Ar. fr. 562 Blaydes. *ρόμβα*, an insect, Tzetzes, goes just as closely with *ρόμβος* "noise." The scholiast on Ar. *An.* 262 Dind. comments on *κικκαβαῦ· τὰς γλαῦκας οὗτα φωνεῖν λέγουσιν, ὅθεν καὶ κικκαβὰς αὐτὰς λέγουσιν*. Hesychius' *κίκυβος* and *κίκυμος* are variants of this. *κακιάβη* "πέρδιξ," is also imitative; cf. the verbs *κακκάζω* and *κακκαβίζω*. *κοκκόβα* "γλαῦξ," Hesych., is apparently onomatopoetic, and *γάραβος* "όλοιλυγών," Hesych., may be also.

On the model of these words, augmented by *στρόμβος* in its secondary meaning "snail," were formed a number of animal names with formative *-βη*, *-βης*, *-βος*.<sup>1</sup> *σήραμβος*, a kind of beetle, Hesych., is probably related to *σέσηρα* "show the teeth, grin," *σήραγξ* "cave, hollow." *κάραβος* "horned beetle" and "sea cray-fish," is related to *κηραφίς*, a kind of locust. *κράβος* "ό λάρος," Hesych., and *καράμβ-ιος*, an insect, Arist. *Hist. An.* 5. 98, may come from the same base. *καλαβάς* and *ἀσκάλαβος* "spotted lizard" are probably related to *κάλαφος*, Hesych., and *ἀσκάλαφος* "owl." *ἐκάβη* "sow," might be from the low grade of *ἐκών* "willing" as seen in *\*ἔν-φεκα*, *ἔνεκα*, *ἔκάεργος*, etc. (see especially Brugmann *IF.* 17, 1 ff.), but see below, p. 337, on *Ἐκάβη*. *φάλβας* "φαλιός," Epiphanius, belongs here unless it is borrowed from a western source (cf. O.E. *fealu*, Ital. *falbo*, OFr. *falve*). *χηράμβη*, a kind of mussel, is derived from *χηραμύς*, a kind of mussel. *χήραψ*, gen. *-βος* "crab" (cited by Prellwitz without reference) seems to be related to *χήρ* "hedgehog." See Prellwitz. *γρυβός* is a modification of *γρύψ*, *-πος* under the influence of our suffix (otherwise Fick *KZ.* 42. 288). Probably we have a similar development in *φάψ*, *-βός*, Aesch., +, beside *φάττα*, *φάσσα*, Ar., +, although *φάψ* is quotable from an earlier author, and the two forms

<sup>1</sup>The possibility is also to be recognized that in some cases *-βος* may represent an inherited variation of *-φος*, i. e., suffix *-bho-*, which is especially frequent in names of animals. But the question of interchange between *β* and *φ*, both here and where they are radical, will be discussed at a later occasion.

were used to distinguish two varieties of the bird. Similarly *κῆβος* “monkey,” Arist., is probably a modification of *κῆπος*, Strab., Diod. Sic., +, in spite of their respective dates. The etymology of Cretan *κόμβα* “*κορώνη*,” Hesych., and *κύμβη*, a bird, Emped., Hesych., is obscure. Osthoff’s discussion of the former (*BB*. 29, 266 f.) is not convincing, although he is very likely right in thinking that *o* is a graphical representation of *ü* as distinct from Attic *v*; i. e., the two words should very likely be identified. They may contain our suffix. Other obscure words are *σοῦβος* and *ἄσβος*, names of animals, but not identified; *χύρραβος*: ὄρνις τις ποιός, Hesych.; *χειρβά* “tick,” Lex. MS; and *ἀπτέλαβος*, a kind of locust without wings. The Ion. *ἀπτέλεβος* and the gloss *ἀπτάλαβος* “gryllis” may be due to assimilation in different directions, but very likely the word is borrowed, possibly from the Semitic (cf. Lewy *Sem. Fremdwörter* 17).

3. *Names of plants.*—Plant names are less numerous in our list, but several of them seem to show a suffix in *β*. The model was set by the inherited *βολβός* (see p. 326), and the root-nouns *στοιβή* and *κράμβη*, and the compounds of the latter, together with the difficult word *ὄροβος* “bitter-vetch,” *ἐρέβ-ινθος* “chick-pea” beside Lat. *ervum*, OHG. *araweiz*, NHG. *erbse*. The last-mentioned words may go back to an I.-E. \**érog*<sup>u</sup>*-o-*, \**érog*<sup>u</sup>*-ho-* (see Walde; with labio-velar suffix?), or they may have been borrowed at a very early period from some common source (see Kluge *Wörterb.* 97).

The clearest instance of a labial suffix in the name of a plant is *ἰόβας*: *κάλαμος παρὰ Κρησίν*, Hesych., doubtless the same variety of which Theophrastus, *Hist. Plant.* 4. 11. 11, says: “Ιδίος δὲ καὶ ὁ τοξικὸς ὃν δὴ κρητικὸν τινες καλοῦσιν διλιγογόνατος μὲν σαρκωδέστερος δὲ πάντων καὶ μάλιστα κάμψιν δεχόμενος καὶ δλως ἄγεσθαι δυνάμενος ὡς ἀν θέλη τις θερμαινόμενος. *ἰόβας*, then, is synonymous with *τοξικός*, and is derived from *ἴος* “arrow.”

*σκόλυβος* “ό ἐσθιόμενος βολβός,” Hesych., is related to *σκόλυμος* “an edible thistle.” Both words may come from *σκέλλω* “dry, parch.” *σίλλυνθος*, *σίλ(λ)υθον* “an edible thistle” may be connected with *σίλλος* “lampoon,” *ἀνάσιλλος* “pompadour,” Skt. *kṣvelati* “dance” (Prellwitz). *σίλλυβος* would thus be “jumper”—an apt enough name for the thistles that go bouncing over the

prairies before the autumn winds. Whether it fits this variety of thistle, I do not know. *κάνναβος* “hemp” is a variant of *κάνναβις* under the influence of *κάννη* “reed” and the suffix *-bos*. The late *θρύμβη* and *θρύμβος* for *θύμβρα* and *θύμβρος* show the influence of the suffix, as does *στύβη* = *στύπη* in *CGL*, if it is authentic.

*στόρβος*, the name of a certain tree, is certainly borrowed. Other names of plants—probably most of them loan-words—are *δράβη*, *ἐντυβον*, *κοτύβη*. *τὸ φυόμενον ἐμφερὲς μύκητι*, Hesych., the glosses, *βρούβη* “λάχανον,” *κακούβαι* “uniones” in a list of vegetables, the three Hesychian words for pomegranates, *σίλβαι*, *ξίμβαι*, *ρίμβαι*, *κάμβοι* “myrtle berries,” and *ἀγρέκαβος* “σταφύλη,” Lex. MS.

We may mention here two words for prepared grain, which may owe their suffix to those of the above-named plants that formed articles of food. *κόλλαβος*, a sort of bread, is akin to *κόλλιξ*, *κολλύρα*, a coarse sort of bread. Somewhat closer to the latter in form is *κόλ(λ)υβα* “boiled wheat” and “small round cakes.” *κόλβα* is a late form of *κόλ(λ)υβα* which is cited from the dialect of Euchaita in Asia Minor.

*ἰππάβη* “caseus equinus” may have been influenced by the last-mentioned words, but we might with almost equal propriety include it in the fifth class. Here may be mentioned also *οἴβος* in a list of eatables, Lucian *Lexiph.* 3, which is possibly derived from *οἴς* “sheep.” The meaning given in the lexicons, “a piece of meat from the back of an ox’s neck,” goes back to the notes of Guyet and Bourdelot, who ascribe it to Pollux. The latter, however, seems not to mention the word.

4. *Adjectives denoting bodily imperfections and disagreeable personal characteristics.*—Niedermann, *IF. Anz.* 19, 32 f., has called attention to a group of Greek adjectives in *-bos* denoting bodily imperfections. He thinks they contain I-E. *-bos*, basing his argument upon *χλαβός* “fat”: Gallic *galba* (see above p. 326), and a number of *bos*-stems with similar meaning in the related languages. He points out that *ὑβός* cannot contain I-E. *gʷ*, as that would become *γ* after *v*. But perhaps *ὑβός* is not an inherited form; its etymology is unknown.

While it is possible that other Indo-European derivatives beside *χλαβός* are contained in the group, we cannot trace the type to that source alone. In several of the words *β* represents radical *b* or *gʷ*,

and others certainly originated in Greek itself. In spite of its composite origin the group is remarkably homogeneous both in meaning and in form; for all the words are oxytone, except the Aeolic *ρύβος*.  $\beta$  is a radical element in *θρεμβός*<sup>1</sup> “fat,” *CGL.*, beside *τρέφω*, and *στραβός* “squinting” beside *στρεβλός*, *στρόβος*, Lat. *strebula* (Walde); and in *σκαμβός* “bow-legged” beside *σκάξω* “limp,” Skt. *khañjas* “lame,” *khañjati* “limp” (Prellwitz).  $\beta$  probably belongs to the root in *ράιβός* “bow-legged” beside Goth. *wraigs* “bent.” *σκιμβός* “χωλός,” Hesych., is a contamination of *σκαμβός* and *σκίπων* “staff.”

We have a fully developed suffix in *χαβός* “bent,” Hesych., beside *χαμός* “bent,” Hesych., and in *κολοβός* “maimed” beside *κόλος* “curtailed.” *κλαμβός* “mutilated” is apparently related to the last-mentioned words and *κολάξω*, *κόλασις*, etc. Aeolic *ρύβος* “bow-legged” is *ροικός* made over on the model of our words. *Βυθός*, *Βουθός*<sup>2</sup> “big” show the stem of *βοῦς* in the same sense in which it appears in *Βού-βρωστις* “ravenous appetite” and *Βουγάῖος* “braggart.” For the form of the first word compare *πρέσβυς* and see Bloomfield *AJP.* 29, 78 ff.

There remain two words which denote unpleasant personal characteristics which are not physical. *λιμβός* “gluttonous,” Hesych., has radical  $\beta$  (cf. *λείβω* Lat. *libo*). *λατραβός* “λαμυρός,” Hesych., is related to several other Hesychian glosses, *λάτραψ* “ὑετός” (onomatopoetic, see above p. 327), *λατράζειν* “βαρβαρίζειν,” *λατραβών* “ἀλαζονεύμενος,” *λατραβίζειν* “ἐσπονδασμένως καὶ ἀσήμως λαλεῖν,” *ἔλατράβιζον τὸ βωμολοχεύειν καὶ πανουργεῖν λατραβίζειν* ἔλεγον. Apparently the development of meaning was as follows: I, “rainy;” II, “talking like a rainstorm,” i. e., rapidly or unintelligibly (*ἐσπονδασμένως καὶ ἀσήμως, βαρβαρίζειν*); III, “talking much;” IV, “wanton, insolent.”

5. *Other derogatory words.*—There are several substantives in -*βος* and -*βης* of similar meaning to the foregoing adjectives. *λωβός*<sup>3</sup>

<sup>1</sup> The editors write *θρέμβος*.

<sup>2</sup> Both in Sophron and in Theocritus the adjectives refer to lifeless objects, but probably they were originally applied to persons. Consequently we correct Ahrens *βοῦβος* in Theocritus 14. 17.

<sup>3</sup> The meaning “λωβητός,” *E. M.* 570. 37, is coined to explain *λώβη*.

the Byzantine word for "leper," corresponds with the type in meaning and accent. It does not contain a suffix, but the adjectives in *-βος* were no doubt the cause of its development from *λώβη* "insult, outrage, disgrace." *κύρηβος* (MS *κύριβος*)· ὁ ἀσελγῆς ἐν τῷ λοιδορεῖν, Hesych., belongs with *κυρέω* "hit upon, reach" and *κυρίσσειν* "butt with the horns." The following Hesychian words all mean "fool": *κόροιβος* beside *κόρος* "satiety, insolence," *κίβος* of unknown etymology, *μάτταβος*, *ματτάβης* beside *μάτη*, *μάτην*, *ματάω*, *μάταιος* (the gemination originated in the vocative, as often in proper names), *ἀβής*; *ἀβάς* was perhaps derived from *ἄτη* "delusion" in some dialect which retained that word in common use. Cf. Herwerden. *ἀγαλβάς* "*ἀκρατῆς*," Hesych., is obscure. *κακόβας*· ἐπὶ *κακῷ ήκων*, Hesych., may contain the suffix, or it may be a root-noun (cf. Fränkel KZ. 42, 262). *ἄγοβος* "*σκευοφόρος*, *φορτηγός*," Hesych., is from *ἄγω*; in view of the usual force of the suffix it is safe to say that the word has a contemptuous force. The same consideration applies to *βαρίβας* "boatman," from *βᾶρις*, a flat-bottomed boat. *ῥαμβάς* "*ὁ δήμιος*," i. e., "executioner," Hesych., is derived from *ῥαίω* "shatter," *ῥαίνω* "scatter." For the connection between the two verbs compare Prellwitz. Note the parallelism between *Od.* 9. 458 f.:

τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη  
θεινομένου ῥαίσιτο πρὸς οὐδεῖ,

and Eur. fr. 384 Nauck:

κάρα τε γάρ σου συγχέω κόμαις ὅμοῦ,  
ῥανῶ τε πεδόσ' ἐγκέφαλον.

*καράμβας* "*ῥάβδος ποιμενικής*," Hesych., comes from \**καρα-ραμβας* "head-smasher," and it may originally have involved a personification. *χηράμβη* "*χηρῶν οἴκημα*," Hesych., may originally have been a contemptuous synonym for *χήρα* "widow," and have got its recorded meaning by way of metonymy. Possibly *ἀλίσβη* "*ἀπάτη*," Hesych., is an abstract from \**ἄλισβος* or \**ἄλισβης* "cheat" (from *ὅλισθάνω*? cf. *ὅλισβος* below, p. 337). *κύβης* "*κυβευτής*," Hesych., does not contain a suffix, but it is the result of metaplasms probably due to our words of contempt.

The derogatory adjectives and substantives referring to persons

led to the use of the suffix for objects of little value.<sup>1</sup> *κίκκαβος*, a coin used in Hades, with its derivative *κικκάβινον* “ἐλάχιστον, οὐδέν,” Hesych., comes from *κίκκος* “the membrane about pomegranate grains,” used figuratively to indicate worthlessness (*cicum non interduim*, Plaut. *Rud.* 580); cf. English, “It isn’t worth a straw.” *κύλλαβοι* “black eye” (?), Hesych., comes from *κύλλα*, *κύλια*, the parts about the eye, particularly when bruised, Hesych. (Lobeck *Prolegomena* 286). *καννάβη* “shed, booth” is a derivative of *κάννη* “reed,” originally indicating the material (Lobeck *loc. cit.*). *ἀράβη* “noxa, damnum,” Erotian *Lex. Hipp.*, may belong with *ῥάσσω*, *ἀράσσω* “strike, dash.” *στιβή* is a variant for the loan-word *στίμμι*, a material from which was made a pigment for women’s eyelids, etc. The influence of the suffix is apparent. *ἐρυσίβη* “the rust on grain” may be etymologically connected with *ἔρευθος* “flush,” etc. (see Solmsen *KZ.* 38, 442, and references), in which case it contains the suffix -*βη*; but the Rhodian variants, *ἐρυθίβη*, Strabo, and *Ἐρεθίμ-ιος* *IG.* 12. 1. 730, and the glosses, *Ἐρυσίβη· Δημήτηρ παρὰ Γοργονίους*. *ἔστι δὲ πρὸς τῷ Ἐρμῷ ποταμῷ*, *Etym. Gud.*, and *Ἐρεθύμιος*, *ὁ Ἀπόλλων παρὰ Λυκίους*, Hesych., indicate that the word has been borrowed from one of the languages of Asia Minor.

6. *Words of obscene content.*—A well-defined group of derogatory substantives consists of words of obscene content. Aside from the two preceding types, they have been influenced by such compounds as *\*μεσοτρίβας* “masturbator” (whence Blaeus got the title for his play, *Μεσοτρίβας*), *χοιρόθλιψ*, *πορνότριψ*, and *χοιρότριψ*, and by the δ-stems *κασαλβάς*, *σοβάς*, and *τριβάς*. We shall keep the personal nouns separate from the others. *κωλαβοί* “λάστανοι,” Hesych., were named from *κόλον* “the great gut.” The question whether we should read *κολαβοί* in Hesych. depends for its answer, on the one hand, upon the date at which the pronunciation *κῶλον*, often reflected in our manuscripts, became current, and, on the other, upon the date of the word under discussion. *σύβας* “λάγνος,” Hesych., is derived from *σύν*; for the underlying idea, cf. *ἐκάβη* “sow”

<sup>1</sup> But for names of concrete objects it is even more difficult to judge just where a derogatory force, the notion of insignificance, is actually present as an essential factor; and several of the following examples might perhaps better have been placed in our miscellaneous eighth group, below, p. 340.

from ἔκών(?), and *χοῖρος* “pudenda muliebria.” *νυμφόβας* “nymphas iniens” may contain the suffix, or it may be a root-noun (cf. Fränkel *KZ*. 42. 362). *κάληθος* “eunuch,” Hesych., if a modification of the equivalent *βάκηλος*, shows the effect of the suffix. *κούρβα* “meretrix,” in Byzantine and modern Greek, probably comes from Latin *curva* by way of Byzantine *κούρβη* “arch of the saddle.” Perhaps our words furnished some support for the metaphor.

*σάραβος* “pudenda muliebria” is derived from *σάρων* λάγνος. *τινὲς δὲ τὸ γυναικένον*, Heysch. *σαμβά* “ծօփն” Hesych., comes from *σαίνω*, primarily used of a dog in the sense of “wag the tail.” That the word had other forces than this and the derived “fawn, beguile” appears from I Thess. 3:3, and particularly from Hesych., *σαίνεται· κινέται, σαλεύεται, ταράττεται*, where *κινέται* very likely means “crisat,” like its compound in, *τὴν ծօփն առեկինդեւ*, Alciphron 4. 13. 12. On the semantic development, cf. the use of *πυγή* in the sense of *օվրά*, *E.M.* 513. 14. *σαμβά*, then, originally meant “coxae crantis.” *ծլιտիօս* “penis coriaceus” was formed on the base of *ծլιտթանա* “slide,” *ծլիտիօս* “slipperiness,” etc. *սկալաթիրթա* (MS *սկալաթճրթա*) is one of a group of difficult words in Hesychius. I suggest that we read and interpret thus:

*սկալաթ[ն]թիթա· թիրթի* (i. e. “revelry”), *ձկո տով սկալենևու*.

*սկալաթ[ն]թիթա· ձկոթիա* (i. e. “bliss”?).

*սկալաթիրթ* *սկալ[է]նև* (Musurus; MS *սկալանւ*). ՚ լաթրա *πλησιազւ*.

The verb occurs in the second meaning in Ar. *Eccl.* 611. Finally we have two more Hesychian words of uncertain etymology, *լօմթա* “ֆալղետէ,” used also to designate certain priestesses who used them, and *լօմթօն*. *տոնս ձպէսկօլսմբենուս*. The words may be radically akin to Latin *lumbus*, OE. *lenden*, etc.

7. *Proper names*.—A number of words in classes 1 to 6 were used as personal or tribal names with contemptuous force, often with some change of form such as recessive accent, consonant gemination, or change of stem from -*βος* to -*βης*. The words for sounds are represented by *Բօմթօս*, *Կօրթաթօս* and *Կօնաթօս*. From the animal names we have *Ասկալաթօս* “lizard,” *Կարաթօս* “horned beetle,” and *Հյրամթօս* “beetle.” But *Էկաթη* (also *Ֆակաթա* with vowel assimilation as in Attic *Ἀκάδημος*, Kretschmer *Vaseninschriften* 21; J. Schmidt *KZ*. 32, 355) is hardly from *էկաթη* “sow,” in spite of *Schol.*

*Eur. Hec.* 3. If *έκάβη* is not merely a figment, it is more likely a late appellative use of the proper name, which is probably the hypocoristic form of *έκαβόλος*, *έκηβόλος*, derived at a time when this latter was still \**έκαβόλος* (Baunack *Studien* 1,286, Brugmann *IF*. 17, 3). *βολβός* appears in *Βόλβος*,<sup>1</sup> *Βόλβης*, and, if this is a Greek word, *Βόλβη*, the name of a lake in Macedonia. *Κόλλαβος* goes with *κόλλαβος*, a kind of bread, rather than with either of the other homonyms. From the fourth class we have *Χάββος*, *Χάβης*,<sup>2</sup> *Χάβας* beside *χαβός*, 'Pai**θ**ος beside p*αι*b*θ*ο*s*, 'Pύb*ας*, the name of a Thessalian, beside Aeolic *ρύbος*, *Βωβός* "lame," and *Κόλοβος* beside *κολοβός*. The *Κόλ(ο)βοι* were a people of Ethiopia. The *Βύβαι*, inhabitants of *Βύbης* in Epirus, may have got their name from *βυbός* "big," as *Βούβας* of Smyrna certainly got his from *βουbός*. The derogatory substantives are represented by *Κόροιbος* "fool," *Αβας*, *Αβ(β)α* "fool" (if they are really Greek names), *Κύρηbος* "brawler," and *Αγαbος*, a variant of *ἄγοbος* (?). *Κύbος*, the name of an Ionic colony near Carthage, may have got its name from *κύbης* "gambler" (or from *κύbος* "die") by way of an *έθνικόν*, \**Κύbοι*. *Σύbας* means "lustful." *Σάραμbος* is either a variant for *Σάραbος* from *σάραbος* "pudenda muliebria" or a parallel derivative from *σάρων* "λάγνος."

The same unpleasant connotation is contained in *Λάbας* Theocritus 14. 24 (he is the father of *Λύkος*, who has captured Aeschines' sweetheart), 'Eρεμbοi, a mythical people (cf. *ἔρεbος*), *Στρόμbος* "top" (i. e. "dancer," Fick-Bechtel, p. 331), *Στροiбoς* (cf. *στροiбoς* "δίνος," Hesych.), *Κόρυmбoς* "top-lofty," *Κόσυmбoς* (from an article of clothing), *Τούρbος* (cf. *τύrбη*; or Lat. *turbo*?), *Σόbος* (cf. *σόbη* "tail"), *Στόbοi*, a town in Macedonia (cf. *στόbος* "insults" and "boasts"), *Τάρbα*, a place on the south coast of Crete. "Εμbης" is from "Εμbαρoς, and that goes with Hesychius' *ἔμbαρoς*. *ἡλίθιoς*, *μωρός*, *ἡ νουνεχής*. *Μένανδρoς Φάσματi*. Fick-Bechtel, p. 77, think that the first explanation is correct; but elsewhere Hesychius says: *οὐκ "Εμbαρ[ος] εi· οὐ φρονεῖ[ς]*. *ἀπὸ τῆς "Εμbάρoυ φρονήσεως*.

<sup>1</sup> For the accent, cf. Herodian 1. 138. 19 L.: *σεσημείωται τὸ βόλβος παροξυνόμενον ὅτε κύριον, βολβός δὲ τὸ προσηγορικόν.*

<sup>2</sup> Pape-Benseler assume that *Χάbης* in Aristophanes is an *σ*-stem, but the epigraphical *Χάbας* indicates that it is an *ᾶ*-stem.

Probably the word is akin to *βαρύς*, and means "having great weight," i. e. great wisdom. Hesychius' contradictory definition indicates that the word was used ironically by Menander. Probably it is ironical in our nickname, too, in view of the common tendency of nicknames.

The suffix *-βος*, *-βη*, *-βης*, is used with derogatory force in "*Αβαβος*" (cf. ἄβης "fool"), *Καρνάβας* (cf. κάρνος "louse," Hesych.), *Κυλαράβης* (cf. Κύλλαρος, a centaur, and one of Castor's horses), "*Ατταβος*" from ἄττα, a salutation to elders<sup>1</sup> (cf. "*Ατταλος*, and see Solmsen *BPhW*. 27. 273), *Κάτταβος*, in an inscription of the Roman period found at Cyrene (cf. κάττα "cat"), *Λάτταβος* (cf. Λάτταξ = κότταβος), *Τάτταβος* (cf. τάττα = ἄττα), and *Αἴγοβος* from αἴξ (unless it is an abbreviation for Αἴγοβολος). *Κολήβας* goes with κοληβάζω "eat, drink," perhaps from κόλον "the great gut."

The Περ(ρ)αιβοί were a people of Thessaly, traditionally connected with northern Euboea.<sup>2</sup> The name is derived from πέραν, περαιῶς. It must have been first used by those who stayed behind in Euboea, or else by the natives of Thessaly, before the invaders had gained a firm foothold on the mainland. In either case it was hardly a friendly name. Πράσσαιβοι, the name of a Thesprotian people, is derived from πράσον "leek;" cf. Πρασσαῖος and Πρασσοφάγος, names of frogs in the Batrachomyomachia, and Πράσον, the name of a cape on the east coast of Africa. Κέρκοβα, the name of a city in Achaea, seems to be connected with κέρκος "tail." Σισύρβα, a district in Ephesus, (whence the eponymous Σισύρβη) comes from σίσυρα, a cloak of goat's hair.

In a number of personal names there is no reason, unless it be the suffix itself, to suspect a contemptuous tone. *Κάσσαμβος* (cf. Κάσσανδρος) and *Κόμβη* (cf. Κόμαιθος, Κομαιθώ) are nicknames. Λυκάμβης stands for a name with λυκο-, perhaps \*Λύκανδρος. *Κύμβας* is translated by Pape-Benseler "ein runder, tiefer Napf;" but as *κύμβος* seems not to be otherwise used in names, it is better to connect *Κύμβας* with the names beginning *Κυν-* and *Κυνο-*.

<sup>1</sup> It is possible that this name and *Τάτταβος* should not be classed here. But such English words as "Daddy," "Grandpa," when used as nicknames have a depreciatory connotation; and some weight, too, should be given to the prevailing force of the suffix.

<sup>2</sup> See Strabo 9. 5, 17, and cf. Pape-Benseler, s. v., and references. The etymology comes from Lobeck *Prolegomena* 288.

**Σώσιβος** for **Σωσίβιος** and **Πατρόβας** for **Πατρόβιος** do not contain a suffix.

Other proper names with a suffix in  $\beta$  are **Λάραβος** (cf. **λαρός** “sweet, pleasant,” **Λάρισα**, the name of several cities, **λαρινός**, **λαριναῖος** “fat”), **Μούσαβος**,<sup>1</sup> **Νέσταβος** (cf. **Νέστος**, a river in Thrace, whence the personal names **Νεστοκράτης**, **Νεστόπυρις**, etc.; cf. Fick-Bechtel, p. 215), **Κέραμβος** (cf. **κεραμεύς**), **Αβώβος**. ὁ **Αδωνις ὑπὸ Περγαίων**, Hesych. (cf. ἀβώ· πρωί. **Αδκωνες**, Hesych.). The Thessalian names **Τορύμβος** and **Τορύββας**, like **Τορύλλας**, **Τορύλλας**, and **Τορύμμας**, seem to be akin to the name of the Thesprotian city **Τορύνη**. Probably they are all of them ἐθνικά with or without modification. **Ιόβης**, a son of Hercules, evidently gets his name from his father’s arrows. (Otherwise Maas *IF*. 1.167.) I suspect that *iōs* appears also in the names in (*f*)*io-* which Fick-Bechtel, p. 129, ascribe to the pronoun *fīv*. The Macedonian name **Κόρραβος** is probably derived from **κόρρα** “head” with the suffix -*βος* or -*φος*. See Hoffmann *Maked.* 144 ff.; but cf. Solmsen *Beitr. z. Gr. Wortforschung* 151.

8. *Names of ornaments, implements, configurations of the landscape, etc.*—Of this rather miscellaneous group many words have in common the notion of some striking shape, and one possible source is such an inherited form as **κύβος**. For some the influence of the derogatory type as applied to insignificant objects may be assumed with probability. **ὅκκαβος**, a bracelet that formed part of the insignia of the priest of Cybele, and also the ring of the horse’s breastband by which to fasten it to the peg on the pole (*E. M.* 383. 20), is derived from **ὅκκος** “ὄφθαλμός,” Hesych. (cf. English “hook and eye”). **κάν(ν)αβος**, a wooden figure around which artists molded wax or clay, comes from **κάνων**, a straight rod or bar, especially to keep a thing straight. The occasional spelling with *vv* is due to the analogy of **κάννη** “reed.” **μαδιβός** is cited by Hesychius as a variant of **μάδισος** “δίκελλα.” **σαλίβα** “a barbed lance” goes with **σαλεία**, **σαλέη** “vacillating motion,” and **σαλεύω** “shake;” cf. especially, **οὐ ξιφεῶν σαλεή** “no more brandishing of swords,” Tryph. 428. With

<sup>1</sup>Theophanes *Chron.* 364. 19 de Boor. Perhaps not a Greek name. It belongs to the son of Zuber, tyrant of Abdela in the time of Justinian. Elsewhere (364. 22) Theophanes calls him **Μούσαρος**.

*βαρβός* “μύστρον,” Hesych., cf. *βιβρώσκω*, etc. *μνοβαρβόν*, a cup shaped like an inverted cone, is commonly connected with Latin *barba*, as though it meant “mouse-beard!” It is at least equally probable that it contains *βαρβός*. With *σύρβη* “flute-case,” Hesych., cf. *σύριγξ*. Lucian’s *κόλλαβος* “peg of the lyre” is a modification of the earlier *κόλλαψ*, -*πος*, on the analogy of words with our suffix. *μέσ(σ)αβον* “yoke thong” from *μέσος* contains the suffix in -*αβος*. Connection with *βούς* (cf. *Πόλυ-βος*, *πολύ-πος*, etc.) is unlikely. The numerous variants of *ὅχθοιβος* “border or hem of the tunic” (*ἐκθροίβος*, *ἐκθιβος*, *ὅχθαιβος*, *ὅχθωβος*, *ὅχθοβος*) indicate that it is a loan-word. If it is really Greek, Prellwitz and L. Meyer *Gr. Etym.* 1, 528, may possibly be right in identifying<sup>9</sup> the first part with *ὅχθος* “hill, bank.” G. Meyer’s combination (*Gr. Gramm.* 298) of *σαλάμβη* “opening, chimney” with O. N. *sváela* “smoke,” Lith. *svilti* “swell,” has little in its favor.

*χέραβος* “chasm,” Hesych., apparently belongs with *χαράδρα*, *χαράττω*. *κόρυμβος* “summit,” *κορύμβη* “hair-pin” stand beside *κορυφή*, *κόρυς*, *κορυγγεῖν*, etc. *ὅρυμβος* is recorded by Hesychius as a variant of *ὅρυμος* · *βωμός*, perhaps originally a trench for sacrifice to the infernal deities, rather than a raised altar, and so connected with *ὅρύσσω*, *ὅρυχή*, etc. *κόλλαβος*, Hesych., the thick skin on the necks of oxen, was used to make glue and so was named from *κόλλα* “glue” (cf. *ἰόβας* “κάλαμος τοξικός” from *ἰός*).

Aside from the religious words in -*μβος* (pp. 329–30), and the inherited *τύμβος* and *φλοῖσβος*(?), nearly all the words with the suffix -*βη*, -*βης*, -*βος* apply to persons or things of little worth or dignity, and more than half of them imply disapproval or contempt. Many of them are distinctly off color, and nearly all the others are of a very homely nature; in other words, the suffix belongs chiefly to vulgar language. This is the reason why so many of our words occur rarely or not at all in the extant literature. Aside from the proper names and the half-dozen dignified words just mentioned, about two-thirds of the words containing our suffix have been preserved only by the grammarians, lexicographers, or scholiasts.

The suffix -*βη*, -*βης*, -*βος* occurs after various stem-finals. The

comparative frequency of words in *-οβος*, etc., deserves mention; we have ἄγοβος, Αἴγοβος, ἴόβης, Ἰόβης, κακόβας (?), κοκκόβα, Κερκόβα, κολοβός, μονόβας (?), Ἰχνόβας (?), ὅτοβος, νυμφόβας (?).

The suffix became productive in the extended forms *-αβος* and *-μβος*. The history of the former is parallel with that of the suffixes *-αφος*, *-άσιον*, *-ακος*, *-αχος*, *-άδης*, *-ιάδης*, *-αθος*. See Solmsen *Beiträge zur griechischen Wortforschung* 55. The *α* originally represented the weak form of a nasal stem-final. Thus we have ἐκάβη beside ἐκών (?) , κάναβος beside κάνων, σάραβος beside σάρων, κόναβος beside καναχή and Goth *hana* (an *n*-stem). We may safely derive μάτταβος and ματτάβης from an *n*-stem \*μάτων, or rather \*ματήν (the adverb μάτην is very likely a stereotyped nominative). Νέσταβος may go back to \*Νέστων, and "Αγαβος beside ἄγοβος suggests a substantive \*ἄγων "porter." To these should be added several words in *-αβος* which contain dissyllabic bases showing the same *α* in other derivatives, as κάνναβος "hemp" : κάνναβις, κάραβος : κηραφίς, χέραβος : χαράδρα, and possibly some derivatives from stems in *-ά*, as "Ατταβος (ἄττα), Τάτταβος (τάττα), Κόρραβος (κόρρα). Incorrect analysis gave rise to a suffix *-αβος* which appears in a number of words. We have discussed "Αβαβος (ἄβης), κίκκαβος (κικκός), δίκκαβος (δίκκον), κόλλαβος "loaf" (κόλλιξ), κόλλαβος "peg of the lyre" (κόλλοψ), κόλλαβος "thick skin" (κόλλα), κύλλαλαβοι (κύλλα), κωλαβοι (κόλον), καννάβη (κάννη), Καρνάβας (κάρνος), Δάραβος (λαρός), ἵππαβη (ἵππος), Κυλαράβης (Κύλλαρος), μέσταβον (μέσος), ὅταβος = ὅτοβος, κότταβος (κόττος).

Similarly *μ* before a suffix in *β* has etymological justification in ἰαμβος : ιανω, Λυκάμβης : \*Λύκανδρος (?), ράμβας : ράινω, Κέραμβος : κεραμεύς, σήραμβος : σήραγξ, χήραμβος : χηραμίς, σαμβά : σαίνω, Κάσσαμβος : Κάσσανδρος, \*Εῦαμβος : εύάν, ὅρυμβος : ὅρυμος. From these words the nasal has spread to θρίαμβος, Σάραμβος, χηράμβη, and ἴθυμβος. χιλιόμβη is, of course, due specifically to the analogy of the compound ἐκατόμ-βη.

The preceding discussion covers only those words of the following lists which appear to contain *β*-suffixes or to have been instrumental in the growth of such. Some comments on variation in declension, and on interchange with other labial stems, will be made later, in connection with further lists of words with labial terminations.

WORD-LISTS<sup>1</sup>WORDS IN  $\beta\eta$  AND  $\beta\bar{a}$ 

$\ddot{\alpha}\beta\alpha \cdot \dot{\eta} \beta\sigma\eta$ , Hesych.	$\beta\lambda\alpha\beta\eta$ , Aesch., +
$\dagger \ddot{\alpha}\beta\alpha \cdot \tau\rho\chi\sigma$ , Hesych.	$\alpha\dot{\nu}\tau\beta\lambda\alpha\beta\eta$ , Schol. Soph.
$\ddot{\alpha}\beta\alpha$ pseudo-dialectic = $\ddot{\eta}\beta\eta$ ,	$-\lambda\alpha\beta\eta$ , oxytone and paroxytone, latter written out
Theocr. +	$\dot{\epsilon}\pi\iota$ , Aesch., +
* $\alpha\beta\alpha$ (also * $\dot{\alpha}\beta\alpha$ ), P.	$\dot{\alpha}\nu\tau\iota$ , Thuc., +
$\dagger \ddot{\epsilon}\alpha\beta\alpha$ , Justinian Novell. 85. 4, +	$\dot{\epsilon}\kappa$ , IG. 12. 5. 647.
$\dagger \delta\alpha\beta\alpha$ , Glossae Graecobarbarae (Du Cange).	$\sigma\nu\lambda$ , Aesch., +
$\dagger \varphi\alpha\kappa\alpha\beta\alpha = \epsilon\kappa\alpha\beta\eta$ , Kretschmer, Va- seninschr. 21.	$\chi\epsilon\iota\rho\lambda\alpha\beta\eta$ , Heron Alexandr. Di- optr. 312. 9, 19 Schoene, +
$\dagger \epsilon\kappa\alpha\beta\eta$ "sow," Orphica ap. Schol. Eur. Hec. 3.	$\pi\rho\sigma$ , Poll.
$\epsilon\kappa\alpha\beta\eta$ , P.	$\delta\xi\upsilon\lambda\alpha\beta\eta = \delta\xi\upsilon\lambda\alpha\beta\sigma\eta$ , Palaiphat. (Soph.), Jo. Mal. Chron. 21. 18
κορωνεκάβη, Myrinus in Anth. P.	Dind., +
κακ(κ)άβη = κάκκαβος, Hermipp. 2. 387 (7) Mein., Ar., +	$\dagger \kappa\alpha\nu\alpha\beta\eta$ "shed," CIL. 6, 1585 b 8. 16, etc., Ennod. Carm. 2. 43, Suid., etc.
κακκάβη "a partridge," Athen., Hesych.	$\dagger \iota\pi\pi\alpha\beta\eta$ , Psellus (Du Cange). $\acute{\rho}\alpha\beta\eta$ , P.
Κακκάβη, P.	$\dot{\alpha}\rho\alpha\beta\eta$ , Erotianus (Th.).
κικκαβή, Schol. Ar. Av. 262 Dind.	$\dot{\delta}\rho\alpha\beta\eta$ , Diosc.
λαβή, Alcae., +	$\dagger \kappa\rho\alpha\beta\eta = \kappa\rho\alpha\mu\beta\eta$ , pap. Petr. <sup>2</sup> 139 b 9. 14.
δλάβη, Hesych.	$\dagger \Sigma\tau\rho\alpha\beta\eta$ , pap. Leip. 1. 97. 13. 3.
διαλαβή, Dion. H.	
καταλαβή, Plat.	

<sup>1</sup> Words which are not cited in Liddell & Scott or the *Thesaurus* are marked with a dagger, likewise proper names not in Pape's *Wörterbuch der griechischen Eigennamen*. For all such the exact references are given except as noted below, and also for some uncommon words for which the references in Liddell & Scott are unsatisfactory. Otherwise the references are to the authors only, without citation of passage, and for the most part only to the earliest author or authors, an added + showing that the word occurs later also. But for proper names occurring in Pape, I have simply added P., giving no further reference. Some few words I have taken from the *Thesaurus* or other lexicons without having been able to verify them, and in such cases I have omitted the exact reference and added (Th.) = *Thesaurus*; (Soph.) = Sophocles *Greek Lexicon of the Roman and Byzantine Periods*; (Koum.) = *Kouμανούδης*, *Συνα-γωγὴ Λέξεων Ἀθηναϊστων*; (Herw.) = Herwerden *Lexicon Graecum suppletorium et dialecticum*; (Meurs.) = Meursius *Glossarium Graeco-Barbarum*; (Du Cange) = Du Cange *Glossarium in scriptores mediae et infimae Graecitatis*; (Wyttensb.) = Wyttensbach *Lexicon Plutarchium*. The abbreviations of the names of Greek authors and their works are in general those employed in Liddell & Scott and in Sophocles. The publications of papyri are designated nearly as in Mayser's *Grammatik der griechischen Papyri*. For collections of inscriptions the usual abbreviations are employed, as *CIG*. for the old corpus, *IG*. for the new corpus, *SGDI*. = Collitz-Bechtel *Sammlung*

ἀστράβη, Lys. 169. 12, +  
 Ἀστράβη, P.  
 ποδοστράβη, Ps.-Xen. Cyn. 9. 11,  
     Luc., +  
 Τάβατ, P.  
 † ? ἀστεαβη, sign. inc., pap. Tebt. 2.  
     414. 15.  
 ? Μωάβη· χωρίον Θηβῶν, Tzetz. ad  
     Lyc. 7.  
 † Ἄββα, IG. 12. 2. 651.  
 Σάββη, P.  
 κύββα = κύμβη, Hesych.  
 \* Αρνββα (possibly neut. pl.), P.  
 κελέβη, Anaqr. 28, 31, 45 Crusius, +  
 φλέβα = φλέψ, late medic. (Th.,  
     Du Cange.)  
 † ? σιδηρόφλεβα, Du Cange, without ref.  
 † σέβη, glossa iatrica, Matth. Silvat. (Th., Du Cange.)  
 ἥβη, Hom., +  
 βηβή, Hesych.  
 † ? κυβήβη· ὑποδήματα παρά Ἀρκάσιν, Hesych.  
 Κυβήβη, P.  
 Θῆβαι (also Θήβη), P.

† Θήβα, IG. 9. 2. 71. 4, 9.  
 'Υποθήβαι, P.  
 ἵβη, Hesych.  
 λαίβα (i. e., λαίφα ?), Hesych.  
 Θίβα, P.  
 ἐρυθίβη, Rhod. = ἐρυσίβη, Strabo 13.  
     p. 613.  
 † σαλίβα, Ps.-Codin. De Off. 44  
     Migne, etc.  
 θιιβή, Galen.  
 ἐκθιιβη, LXX.  
 Βοιβη, P.  
 λοιβή, Hom., +  
 ἐπλοιβή, Orph. Arg. 601, H. 65. 10.  
 ἀμοιβή, Hom., +  
     δ-, Genesius p. 33 E, etc.  
 ἔξ-, Theod. Prodr. (Th.)  
 † ἀπ-, IG. 2 Suppl. 1054 C 60.  
 ἀντ-, Heraclit. Eph. fr. 90 Diels, +  
 κοιτποίβα, Hesych.  
 στοιβή, Hippo. 48. 4 Crusius, +  
 Φοιβη, P.  
 † κορίβα, Hultsch Script. Metrol.  
     p. 56.  
 τριβή, Aesch., +  
 δια-, Soph., †

der griechischen Dialectinschriften; *Ditt. Syll.* = Dittenberger *Sylloge inscriptionum Graecarum*, 2d ed.; *CIL.* = *Corpus inscriptionum Latinarum*. *CGL.* = *Corpus glossariorum Latinorum*. sign. inc. = of unknown meaning.

While I have rejected some obviously foreign proper names, and other words which are merely transcriptions of Latin forms, as well as a few oriental terms like κάβος and ἀρτάβη, there has been no attempt to exclude rigidly all borrowed words, and I have preferred to err on the side of inclusion.

Several forms which are the equivalents of others in the list, not only those showing the normal dialectic variations, as ἄ for Attic η, etc., but also mere graphic variants indicative of careless or late pronunciation, as omission of nasals before consonants, confusion between ο and ω, etc., have nevertheless been listed separately, in the belief that this practice would not be misunderstood as implying actually different words, and might prove to be of some convenience. Opinions will doubtless differ as to how far it is worth while to go in this direction.

Compounds are entered in their regular position according to the reverse alphabetical order which is followed throughout. Sometimes this does not conflict with the grouping together of all compounds of the same final member, but often it involves their partial separation. Even then, however, as much grouping as is practicable is secured by indentation, so that it is not difficult to survey the interrupted parts of the same series of compounds.

*παραδια-*, Vulgate 1 Tim. 6.5, Iren. 1249 A (Soph.)

*ἐνδια-*, Orig. 4. 340 C Migne, Hesych.

*συνδια-*, Philodem. De Rege Bono 4. 11,+  
*προσδια-*, Th., without ref.

*ἀνα-*, Moschion (Soph.)

*παρα-*, Polyb.,+  
*δαπαρα-*, N. T.

*κατα-*, Diogenes ap. Diog. L.

*ἐπι-*, Origen 1. 1140, 3. 1173 B, +  
*ἐκ-*, LXX Deut. 4. 26,+  
*ἐπεν-*, Epiphan. 2. 572. 16 Dind.

*συν-*, LXX, +  
*παιδο-*, Ducas. Hist. 54 B Bekker.

*ἀπο-*, Dem.,+  
*ἕπο-*, App.  
*ἐρωτο-*, Callim. and Chrysorrh. 827 Lambros.

*ἐρυσίβη*, Plat., Xen. Oec. 5. 18,+  
*Ἐρυσίβη*, P.

*στίβη*, Hom.,+  
*στιβή*=*στίμμι*, Phryn. in A. B. 68, 114, CGL. 3. 27. 29.

*σίλβη*, a kind of pastry, Hesych.

*σίλβη* “pomegranate,” Hesych.

*στίλβη*, Hermipp., Ar. fr. 554 Blaydes,+  
*Στίλβη*, P.

*“Ολβη*, P.

*Βόλβη*, P.

*δολβαί*, Hesych.

*ἄμβη*, Hipp.

*Ιάμβη*, P.

*κακάμβη*=*κακάβη*, Paul. Aeg. (Lob. Phryn. p. 428).

*λάμβα*, CGL. 3. 463. 13, 472. 65, 477. 3.

*σαλάμβη*, Soph. fr. 989 Nauck, Lyc. *χηράμβη*, Sophron fr. 44 Kaib., Archil. fr. 198 Bergk.

*† χηράμβη*: *χηρῶν οἰκημα*, Hesych.

*θράμβη*, VV. LL. (Th.)

*κράμβη*, Hippoanax fr. 34 Crusius, +  
† *Κράμβη*, man's nickname, pap. Berl. 1. 277. 5.

*σποδοκράμβη*, Synes.

*λευκο-*, Geop.

*κυνο-*, Diosc.,+  
*θαλασσο-*, Galen 6. 154 A, +

*Στράμβαι*, P.

*σαμβά· ὀσφῖς*, Hesych.

*σαμβά* (or *ἄμβα?*)· *ὸφρᾶς*, Hesych. (cf. Lob. Path. 1. 120).

*ρέμβη*=*ῥέμβος*, Galen Lex. Hipp.

† *ξίμβαι*, Hesych.

† ? *ἵμβαι*, Hesych.

*χλιόμβη*, Caesarius 1004 Migne, +  
*κόμβα*, Hesych.

*Κόμβη*, P.

*λόμβη*, Hesych.

*ῥόμβα*, Tzetz. ad Lyc. 786.

*στρόμβα*=*στρόμβος*, Tzetz. ad Lyc. 786, Schol. Aesch. Prom. 886.

ἐκατόμβη, Hom.,+

*κύμβη*=*κύβη*, *κυφή*, E. M.

*κύμβη*, a kind of bird, Empedocl. 20. 7 Diels, Hesych.

*κύμβη* “cup, boat,” Soph.,+  
*ξυλοκύμβη*, Eust. 584. 28.

† *θρύμβη*=*θύμβρη*, Geop. 10. 42. 1, 12. 1. 2, Nicolaus Myrepsus (Meurs), Lex. Botan. in Boiss. Anecd. (Th.)

*κορύμβη* “hair-pin,” Asius ap. Athen.

*κοσ(σ)ύμβη*, Dio Chrys., Hesych., Poll.

† ? *τύμβη*=*τύμβος*, Greg. Homil. in Evang. 2. 27. 9, 28. 3.

*Νιόβη*, P.

† ? *κοκκοβά*, Hesych.

*Κέρκοβα*, P.

*στρόβα*=*στρόμβος*, Eust. Il. 995. 64.

*σόβη*, Synes.,+  
*ἀνασοβή*, Athan. 1. 349 B Migne, +  
*μνιοσόβη*, Menand., +, *μνο-* Ditt. Syll. 588. 34.

† ἀποσοβῆ, Acta SS. Sept. 7, 294 E.  
φόβη, Aesch., +  
Δημόφοβη, P.  
ὑδροφόβη, Greg. Nyss. (Th.)

Αρβα, P.  
† ? καλαθάρβα, Hesych.  
τάρβη<sup>1</sup> = τάρβος, Suid.  
Τάρβα, P.  
παντάρβη, Ctes. (Th.), Heliodor. in Anth. P. 9. 490.  
† χερβά, Lex. MS. (Du Cange).  
βήρβη, Hesych.  
φορβή = φορβόν, Hom., +  
† σκαλαθύρβα, Hesych.  
† ? κύρβη sign. inc. (or κύμβη? cf. Herw.), inser. Michel 833. 76.  
Κύρβη, P.  
† κούρβα "meretrix," glosses (Meurs, Soph., Goetz in CGL. 7. 1. 343 f.), +  
† κούρβη "arch of the saddle," Mauricius Strategic. (Meurs).  
† ὀπισθοκούρβη, Mauric. 2. 2. 8 (Du Cange, Soph.)  
σύρβη "flute-case," Hesych. s. v. συρβηνεύσ.  
σύρβη = τύρβη, Hesych. s. v. συρβηνεύσ.  
Σύσυρβα, P.  
Σισύρβη, P.  
τύρβη, Xen., +  
σκελοτύρβη, Strabo, +  
σικιννοτύρβη, Trypho ap. Athen. 618 C.  
† χάσβη, glossa iatrica (Du Cange).  
πρέσβα, Hom.

† πρέσβη = πρέσβεια, Herodian 1. 275.  
3 Lentz.  
† βίσβη, Hesych.  
Θίσβη, P.  
Θίσβη, personal name, CIG. 3846 u (add.).  
ἀλίσβη, Hesych.  
Ἄρισβη, P.  
Υβα = Υβάδαι, P.  
κύβη = κύμβη, E. M., Georg. Sanginiatius De Part. Corp. Hum. 2. σκύβα (or σκύβα, or σκούβα?), Hesych.  
Δύβη = Διλύβαιον, P.  
καλύβη, Hdt., +  
Καλύβη, P.  
μικροκαλύβη, Eust. Capt. Thess. 464 Bekker.  
Λαλύβη = Λαλύβαιον, Dionys. Perieg. 469, 470.  
Πολύβη, P.  
Τολύβη, P.  
† κακούβα, CGL. 3. 359. 36.  
† κουκουβά = κοκκοβά, Schol. Opp. Hal. (Du Cange).  
† βρούβη, gloss (Du Cange).  
συγκρυβή, Tzetz. Alleg. II. (Koum.) ἀποκρυβή, LXX, Job 24. 15, +  
ἐρισύβη = ἐρυσίβη, LXX, Hesych.  
κοτύβη, Hesych.  
στύβη (MS στύβης; read στύπη?) = στύπη, CGL. 2. 189. 49.  
σιττύβη, Hesych.  
ώβα, Plut., SGDI. 4516. 11, 15 (late Laconian, with β = ψ).  
λώβη, Hom., +

## WORDS IN -ΒΗΣ AND -ΒΑΣ, GEN. -ΒΟΥ

Included are a few forms in -ΒΗΣ which occur only in the nominative and may possibly belong with words in -ηΣ, -ηΤΟΣ.

ἀβήσ, Hesych.  
† \*Αβας, pap. Lond. 3 p. 207, Herodian 2. 650. 26 Lentz.

κάβης, Herodian 1. 60. 6 Lentz.  
Stem and meaning unknown.  
Κάβας (or Σκάβας?), P.

<sup>1</sup> Perhaps a neut. pl. mistaken for a fem. sing.

Λάβας, P.  
καλαβάς, Hesych.  
† σαλαβάρ· μάγειρος. Λάκωνες, Hesych.

Καρνάβας, P.  
† Ἀράβας, CIG. 4972, pap. Lond. 2 p. 35.  
† ζαράβαι, Porph. Cer. 2. 52 p. 724. 6 Bonn.  
† ξυλοκαράβης, Catal. Patr. Cr. (Du Cange).

Κυλαράβης, P.  
Σάβ(β)ας (also Σαβ(β)ᾶς), P.  
Ψευδαρτάβας, P.  
ματτάβης = μάτταβος, Hesych.

Χάβης, Ar. Vesp. 234, IG. 7. 537, 585, 2716.  
Αρύβ(β)ας, P.  
† Τορύβας, IG. 9. 2. 6 c.  
† κέβης, Herodian 1. 60. 6 Lentz.  
Stem and meaning unknown.  
† Λεωσέβης, SGDI. 2581. 48.  
λαθήβας, Hesych.  
πρωθήβης (πρωθήβη, Od. 1. 431), Hom., +  
† Κολήβας, IG. 14. 2401. 4.  
ἀκρήβης, Paul. Silent. in Anth. P., +  
† ισήβας, Timoth. Pers. 227.  
βας, P.  
† Ἀβ(β)ίβας, CIG. 4117 (add.), IG. 14. 2327.  
† Ωκίβας, IG. 7. 606.  
ἀκχαλίβαρ, Hesych.

Νίβας, P.  
† Ἀμοίβας, IG. 9. 2. 234. 128.  
βαρίβας, Soph. fr. 474 Nauck.  
Ἐντρίβαι, P.  
-τρίβης  
παιδο-, Ar., +  
† Παιδο-, Olympiad. Proleg. p. 12 Busse.  
νηοπαιδο-, IG. 3. 1189, 1191.  
φαρμακο-, Ps.-Dem. 48. 12, 13, 14, Ael., +

τυμπανο-, Plaut. Truc. 611.  
Μεσοτρίβας, a play by Blaesus, P. ("Masturbator;" see Kaibel Comic. Gr. 191.)  
† Εὐ·, CIG. 4290 (add.), 4300 q (add.)  
† Σιβῆς, Herodian 1. 60. 6 Lentz.  
Stem unknown.  
ἀγαλβάς, Hesych.  
† φάλβας, Epiphan. Chron. 318. 26 de Boor.  
† Κέλβης, Hippol. Haer. (Soph.)  
† Βόλβης, pap. Wess. Stud. 3 p. 119.  
Δυκάμβης, P.  
† δαμβάς, Hesych.  
καράμβας, Hesych.  
\*Εμβης, Xen., IG. 14. 1084.  
Κύμβας, P.  
Τηρύμβας, P.  
Τορύμβας, P.  
† ίόβας, Hesych.  
Ιόβης, P.  
κακόβας, Hesych.  
Δόβης, P. Stem unknown.  
μονόβας, Hesych.  
† Ιχνόβας (MS *Echnobas*), Hygin. Fab. 18.  
Πατρόβας, P.  
γραοστόβης, Ar.  
νυμφόβας, Achaeus 52 p. 758 Nauck.  
ἰπνοφόβης, Anth. P.  
ἰδροφόβας, Plut.  
† κάρβας, Arist. fr. 237. 1521 b 23, +  
'Ατάρβης, P.  
Κέρβης, P.  
Τύρβας, name of a dog, P.  
† Τύρβας, epithet of Dionysus, Kretschmer, Vaseninschr. 220.  
† Βύβης. Herodian 1. 60. 6 Lentz.  
κύβης = κυβεντής, Hesych.  
κύβας · σορός, Hesych.  
† Βούβας, CIG. 3795.  
† Χαλκοτούβης, Cedr. 2. 515 Becker.

† Πύβας, IG. 9. 2. 69. 16, BCH. 22. 11.  
 σύβας, Hesych.  
 Σύβας, P.

Αβώβας, P.  
 ἐμπεδολώβης, Manetho.  
 † Κρεολώβης, Alciph. 3. 15.

### WORDS IN -*βος* AND -*βον*; GEN., -*βον*

Substantives in -*βος* are masculine unless otherwise stated.

ἀβός, pseudo-dialectic = ἡβός,  
 Theocr.

\*Αβαβός, P.

† γάρβος, Codin. Orig. Cp. 22. 17  
 Bekker.

† \*Αγαβός, Act. Ap. 11. 28, 21. 10,  
 Apollin. Laod. 228. 20, 332. 8  
 Draeseka.

† ἀγρέκαβος, Lex. MS (Du Cange).  
 κάκ(κ)αβος, Nicoch., Antiph., + (ἢ,  
 Alex. Trall.).

ἀλικάκ(κ)αβον, Cels. 5. 20. 3,+  
 † Τρικάκαβος, Vit. Steph. Jun. 4.  
 453A, 477.

λαστανροκάκ(κ)αβον, Chrysipp. ap.  
 Athen., Suid., Eust.

κρεωκάκκαβος, Athen.

κίκκαβος, Pherecr.

ծկկաբօս, Hesych., E. M., CIL. 10.  
 3698, 13. 1751.

\*Αλαβός, P.

ասկալաբօս, Nicand., SGDI. 3123.

\*Ασκάλաβօս, P.

անալաբօս, Apophtheg. Patr. 276  
 D, Doroth. 1633 B Migne, etc.

† առելաբօս, CGL. 2. 250. 31.

† κατάβλαβος, pap. Lond. 3. 258.

փրենօթլաբօս, ον = -βլաբն̄, Orac.  
 Sib.

ձուելաբօս, Arist.+

τριχηլաբօν( or -լաբօս?) = τριχοլա-  
 թօն, Marcell. Sid. (Th.).

χρυսօկլաբօս, -օն, Byz. (Lat. clāvus).

կօլլաբօս “peg of the lyre,” Lucian,  
 Phryg. p. 280 Ruth.

կօլլաբօս “thick skin on the necks

of oxen,” gloss in Cram. An.  
 2. 454.

κόλλαβօս “ἄρτος,” Ar., Athen. 110F,  
 Poll. 6. 72.

Κόλλαβօս, P.

† κιλλաբօս, Hesych.

-σոլլաբօս, ον

էնվե-, Hephaest., +

† ծէկա-, Hephaest. 7. 8, +

† էկկաւեկա-, Hephaest. 10. 6, +  
 τεստարեսկաւեկա-, Hephaest.

† տրիսկաւեկա-, Hephaest. 15. 14, +  
 էնծեկա-, Catull. 12. 10, +

† ծածեկա-, Hephaest. 10. 3, +

էչա-, Aristid. Q. 1. 22 p. 32 Jahn, +  
 τէրթա-, Luc., +

† օկտա-, Ps.-Draco 167. 15 (Soph.).

πενտա-, Aristid. Q. 1. 22 p. 31  
 Jahn, +

էպթա-, Mar. Vict. p. 164. 35 K., +

ծւ-, Dion. Thrax. 18, +

նուրծւ-, Herodian 1. 21. 18 Lentz, +  
 դրւ-, Varro L. L. 9. 91, Dion. H., +  
 նուրդրւ-, Herodian 1. 131. 11  
 Lentz, +

ծլիցո-, Dion. H. 5. 66. 14 Reiske, +

ծմօս-, Moschop. (Th.).

† կակո-, Tzetz. in Cram. An. 3. 323.

† πλεονο-, Charis. 539. 21 K.

μονο-, Dem. Phal., +

μակրօ-, Dion. H.

լոտ-, Plut., +

πօօօ-, Phavorin. (Th.).

πεրստո-, Herodian 1. 427. 16  
 Lentz, +

πօլն-, Dion. H., Luc.

**βραχν-**, Dion. H., +  
**-λάβος**<sup>1</sup> (also -λάβον, the latter written out)  
**ἐργο-**, Plat., +  
**συνεργο-**, Strab.  
**χωματεργο-**, pap. Fay. 214.  
**πτερυγο-**, gloss (Th.).  
**λιθο-**, Galen.  
**γεινεο-**, *ov*, late medic. (Th.).  
**δεξιο-**, N. T., +  
**δικο-**, Jo. Cinnam. p. 161 D.  
**σαρκολάβον**, XI cent. MS (cf. Hermes 38, 283), Paul. Aeg. 6.17, Oribas. (Th.).  
**χειλο-**, *ov*, late medic. (Th.).  
**ξυλολάβον**, Acta Spuria S. Meletii 57.  
**χρονο-**, Proclus.  
**? ἀνδρο-**, *ov*, Theophr.  
**σιδηρολάβον**, Hesych. s. v. σκάλμη, Acta Spuria S. Meletii 56.  
**χειρο-**, *ov*, late medic. (Th.).  
**† πρόλαβα τά**, Theod. Stud. 1093 D Migne.  
**ἀστρο-**, Ptolem. Geogr. 1. 2. 2, +  
**πυρο-**, Aristid. Apol. 23. 6 Henneke, +  
**μεσο-**, Vitr. (*mesolabi*), Pappus 3. 54. 31 Hultsch.  
**Παντο-**, P.  
**αὐτό-**, *ov*, Hesych.  
**τρυχολάβον**, Paul. Aeg. (Soph.), CGL. 3. 325. 60, XI cent. MS (cf. Hermes 38, 283).  
**δέξ-**, CGL. 2. 550. 23, Schol. Il.

18. 477; -λάβος, -ον, Eust.  
**χλαβός**, ή, ον, Hesych.  
**κωλαβός**, Hesych.  
**ἄναβος**, pseudo-dialectic = ἄνηβος, Theocr.  
**κάν(ν)αβος**, Arist., +  
**κάνναβος** = κάνναβις, Varro ap. Gell. 17. 3. 4, +  
**† κάνναβον τό** = prec., Porph. Adm. 251. 20, Schol. Ar. Eq. 954 (Soph.).  
**ἀγριοκάνναβος** (MS -κάνναβος), Hesych.  
**κόναβος**, Hom., +  
**Κόναβος**, P.  
**ἄραβος**, Hom., +  
**† Ἄραβος**, personal name, Hes. fr. 23 (45) Rzach, +  
**\*Ἀραβος** = **\*Ἀραψ**, P.  
**γάραβος**, Hesych.  
**κάραβος** “horned beetle,” etc., Epi-charm. 57 Kaib., Ar. fr. 149, 321, 356 Blaydes, +  
**Κάραβος**, P.  
**† κάραβος . . . . ὑπὸ δὲ Μακεδόνων ή πύλη**, Hesych.  
**κάραβος** “a light ship,” Isid. Or. 19. 1. 26, +  
**σκαφοκάραβος**, Chron. Alex. p. 720 sq.  
**† πρωτοκάραβος**, Ps.—Leon Philos. Tact. 19. 8, +  
**† Δάραβος**, IG. 4. 530. 6.  
**σάραβος**, comic poets ap. Herodian 1. 139. 2 Lentz, Phot., etc.

<sup>1</sup> All compounds in -λαβος, -λαβον, except ἀνάλαβος, αὐτόλαβος, and πρόλαβα and the clearly defined group in -σύλλαβος, are active in meaning, and should therefore have the accent on the second member. The tradition, too, makes a large majority of them paroxytone. We need have no hesitation, then, in assigning that accent to them all, as Hultsch, *BPhW*. 17, 771, has done in the case of ἀστρολάβος and μεσολάβος.

Of the numerous names of surgical and other instruments the majority are masculine, but some are neuter, arising from -λάβον (*δργανον*). In several the gender cannot be determined from the occurrences, e. g., χρονολάβον, χρονολάβων in Proclus, but these are assumed to be masculine.

**Σάραβος**, P.  
**χέραβος**, Hesych.  
 † **κράβος**, Hesych.  
 † **Κόρραβος**, Plut. Demetr. 53.  
 † **χύρραβος**, Hesych.  
**λατραβός**, ἥ, ὅν, Hesych.  
**στραβός**, Galen Lex. Hipp., +  
 παράστραβος, Hesych., Eust.  
**ὑπόστραβος**, Jo. Malal. Chron.  
 258. 9, etc., pap. Ox. 99. 3, CGL.  
 2. 468. 1.  
**μεσ(σ)αβον**, Hes., + (**μέσαβοι οι**,  
 Tzetz.)  
**δάστηβος**, Ps.-Dor. for \***δίστηβος**,  
 Dosiadas in Anth. P.  
**Μέσσαβα**, P.  
**Μούσαβος**, P.  
**Μέταβον** = **Μετάποντον**, P.  
**Μέταβος**, P.  
 † **ὅταβος**, E. M. 615. 57.  
**Νέσταβος**, P.  
 † **\*Ἀτταβος**, IG. 2. 371.  
**Κάτταβος**, P.  
**Δάτταβος**, P.  
**μάτταβος**, Hesych.  
 † **Τάτταβος**, IG. 7. 4268.  
**κότταβος**, Anaer.  
 † **Κότταβος**, pap. Par. 60. 8.  
 † **ψυλαφησικότταβος**, ov, Hesych.  
 (Cf. Herw.)  
**μεθυσοκότταβος**, ov, Ar.  
**ἔφαβος** pseudo-dialectic = **ἔφηβος**,  
 Theocr., SGDI. 295, 311. Cf.  
 ἄβα.  
**χαβός**, ἄ, ὅν, Hesych.  
**χάβος**, Schol. Ar., +  
**Χάβον**, P.  
 † **Χάββος**, IG. 9. 2. 234, 30, 31.  
**ἄττέλεβος** = **ἀττέλαβος**, Hdt., +  
 † **Μόλεβος**, Apollod. Bibl. 7. 29.  
**-φλεβος**, ov

ἀ-, Theophr., Galen De Temper.  
 2. 6. v. 1 p. 643 K.  
 ἐπί-, Arist., +  
**μεγαλό-**, Arist.  
**ἀδηλό-**, Arist.  
**στενό-**, Galen.  
**εὐρύ-**, Galen.  
 † **\*Ερεβος**, Eudocia Aug. De Cypr. 2.  
 91.  
 † **? σκοτιοέρεβος** (or **σκοτιάρεμβος?**),  
 pap. in Denkschrift d. Wien.  
 Akad. 36. 2. l. 1361 (cf. Herw.).  
**ἥβος**, a, ov,<sup>1</sup> Eurip. Ion. 477, +  
 † **πρώθηβος**, ov, Bacchyl. 17. 57.  
**κῆβος** = **κῆπος**, Arist.  
 † **? κάληβος** (or rather **βάκηλος**),  
 Hesych.  
**Φίληβος**, P.  
**ἀνηβος**, ov, Solon 27. 1 Crusius, +  
**ἐνηβος**, ov, Schol. Theocr., Georg.  
 Pis.  
**σύνηβος**, ov, Eur.  
**ἔξηβος**, ov, Aesch., Phryn. in A. B.  
 37. 17.  
**Μερόηβος**, P.  
**πάρηβος**, ov, Philo, +  
**ὑπέρηβος**, ov, Galen (Th.).  
**ἄκρηβος**, ov, Theocr.  
**Περρηβός** = **Περραιβός**.  
**κύρηβος**, Hesych.  
**Κύρηβος**, P.  
**πρόσηβος**, ov, Xen., +  
**ἄφηβος**, ov, Cyrill. A. 8. 744 B  
 Migne, Poll. 2. 10.  
**ἔφηβος**, Xen., +  
**\*Ἐφηβος**, P.  
**-έφηβος**  
 φιλ-, ov, Asclepiades.  
**μελλ-**, ov, Censorin. De Die 14, +  
**συν-**, Aeschin., +  
 † **Συν-**, IG. 3. 1202. 131.

<sup>1</sup> For the accent, cf. Wheeler *Griechische Nominal Akzente*, p. 115. The tradition seems to give ἄβος in Theocr. 5. 109.

εξ-, Censorin. De Die 14.  
 † ἀρχ-, BCH. 17, 21, Ἀθηναῖον 4 p.  
 104.  
 † εὐφῆβος, IG. 3. 1104.  
 † Εὐφ[η]βος, Kretschmer, Vasen-  
 inschr. p. 138.  
 αἰβός, η, ον, Hesych.  
 † ὄχθαιβος (or ὄχθοιβος?), Poll. 7. 65.  
 φῶιβός, ή, ον, Hipp. Arthr. 56, +  
 Ραιβός, P.  
 † σκάραιβος, η, ον, Hesych.  
 Περ(ρ)αιβός, P.  
 ὑπόρραιβος, ον, Schol. Il.  
 Πράσταιβος, P.  
 † Αβίβος. Act. SS. Apr. 3. 142 D.  
 † μαδιβός, Hesych.  
 \*Αμειβός, P.  
 † ἐκθειβός = ὄχθοιβος, Hesych.  
 † κίβος, η, ον, Hesych.  
 κίβος, Suid.  
 † Χάλιβος, IG. 3. 3627.  
 ἀθλιβός, ον = ἀθλιβής, Galen 13.  
 746 A.  
 πολύθλιβος, ον, Achmet.  
 μόλιβος, Hom., + (ἢ, Antip. Sid.).  
 χειρόνιβα τά, Epicharm. fr. 79  
 Kaib.  
 χέρνιβον, Hom.  
 οῖβος, Luc.  
 Βοῖβος, P.  
 ὄχθοιβος, Pherecr., Ar., +  
 ἀμοιβός, Hom., +  
 † δι-<sup>1</sup>, Hesych. (cf. Herw.).  
 ἐπ-, ον = ἐπη-, Ap. Rh.  
 † ιερ-<sup>1</sup>, Hesych.  
 ἀργυρ-, Plat., +  
 χρυσ-, Aesch.  
 ἀλφιτ-, Ar.  
 ἀντ-, ον, Schol. Ar. (D'Orville-  
 Reiske ad Charitan p. 464.)

ἐξημοιβός, Hom., +  
 ἐπημοιβός = ἐπα-, Hom., +  
 ἀντημοιβός, Callim.  
 † ἐκθεροιβος = ὄχθοιβος, Hesych. s. v.  
 ἔκθειβος.  
 κόροιβος, Galen, De Usu Part, 3. 236,  
 Hesych.  
 Κόροιβος, P.  
 στροιβός, Hesych.  
 Στροιβός, P.  
 πολύστροιβος, ον, Nicand.  
 φοῖβος, η, ον, Hes., +  
 Φοῖβος, P.  
 τρίβος, ή, Hom. Hymn., + (ἢ, Eur., +)  
 -τριβος.  
 † παρά-, CGL. 306. 36.  
 παιδότριβον (or -τριβεῖον?), Jo.  
 Chrys. (Th.).  
 μαλακό-, ον, Theodor. Balsam.  
 (Th.).  
 κυμινό-, ον, Archestr.  
 στρίβος, Schol. Ar.  
 † Στρίβος, Act. SS. Mai. 4. 323 D.  
 † Σώσιβος, inscr. in Ber. der Berl.  
 Akad. 1887 p. 560. 34.  
 μούρτιβοι, Hesych.  
 στίβος, Hom. Hymn., +  
 ἀ-, ον = ἀστιβής, Antipat. Sidon.  
 in Anth. P.  
 θεό-, ον, CIG. 8795.  
 δμό-, ον, Hesych.  
 Βούσαλβος, P.  
 στιλβός, ή, ον, Galen, +  
 ἐκστιλβος, ον, Heliodor. (Th.).  
 χρυσεόστιλβος, ον, Manass.  
 δλβος, Hom., +  
 βολβός, Ar., +  
 ιερόβολβος, Ps.-Appuleius De  
 Herb. 22.  
 Βόλβος, P.

<sup>1</sup> The manuscript of Hesych. gives διάμοιος (corrigit Herw.) and ιεράμοιος, but there is no reason why these words should differ from the others in -αμοιβός and -ημοιβός.

† ἐρίολβος, ον, Michael Acominat.  
 (Koum.)

μυρίολβος, ον, Eust. (Th.).

† κόλβα τά = κολ(λ)νβα, Nectarius  
 1829 D.

? Κολβοι = Κολοβοι, P.

? \*Αμολβος, P.

-ολβος, ον.

ἄν-, Archil. 57 Crusius, +

πάν-, Aesch., +

δυσάν-, Empedocl. 124. 1 Diels.

ἔπ-, Manetho 2. 413, 3. 112, 4. 85.

εῦ-, Eur., +

πολύ-, Sappho, +

βαρύ-, Eust. (Th.).

θάμβος, Simon., LXX, +

† θαμβός, ή, ον, Eust. II. 906. 53.

ἀθαμβός, ον = ἀθαμβής, Democr.  
 ap. Stob. 3. 7. 74 Hense.

\* Αθαμβος, P.

ἐκθαμβός, ον "amazed," Polyb., +;  
 "amazing," Theodtn. Dan. 7. 7.

Λοπαδέκθαμβος, P.

ἴαμβος, Archil. 28, +

δερα-, VV. LL. (Th.).

τραγ-, Suid.

† ἐλεγ-, Mar. Vict. 6. 145. 26 K.

μυθ-, Babr.

† τροχαι-, Grammaticus Ambrosianus in Nauck Lex. Vindob.  
 p. 262. +

δι-, Hephaest., +

μελ-, Diog. L., +

† τελ-, Mar. Vict. 6. 68. 3, 13 K.

† γαλλ-, Caes. Bass. 6. 261. 28,  
 271. 22 K., Quint. 9. 4. 6, +

χωλ-, Ps.-Dem. Phal., Athen.  
 701 F, +

ἡμ-, Schol. Nicand.

μημ-, Plin. Ep. 6. 21. 4, +

μην-, Poll. 4. 83.

μιξ-, Hesych.

παρ-, Quint. 9. 4. 80, +

θρίαμβος, Cratin., +

Θρίαμβος, P.

† Θρίαμβος, place in Antioch, Jo.  
 Mal. Chron. p. 300 Dind.

ἐπι-, Suid. s. v. θρίαμβος, +

† Όνο-, title of a work by Nicephorus Basilacas, Id. preface in  
 Annu. de l'Ass. p. l'Encouragement des Etudes Gr. 7. 150.

-ίαμβος.

χορ-, Hephaest., +

† μολοσσ-, Diomed. I. 481. 21 K.

τριβραχ-, Tzetz. in Cram. An. 3.  
 311. 28.

πυρριχ-, Id. ib. 3. 306. 14.

† τροχ-, Diosc. (Soph.)

κλεψ-, Aristox., Phillis, +

ἥρω-, Tzetz.

† κάμβοι, Aetius (Du Cange).

σκαμβός, ή, ον, LXX, +

ἐνσκαμβος, Hesych. s. v. ἔγγανσον.

ὑπόσκαμβος, Schol. Luc., +

κλαμβός, ή, ον, Hippocr. (Th.).

Σάραμβος, P.

Κέραμβος, P.

σήραμβος, Hesych.

Σήραμβος, P.

† θραμβός, Hesych.

Θράμβος = Θεράμβως, P.

† Λυθίραμβος (or Λυθίραμπος?), Pind.  
 fr. 85 Bergk-Schroeder.

κράμβος, η, ον, Ar., +

κράμβος, Theophr.

θαλασσόκραμβον, CGL. 3. 359. 35.

† Στράμβος, SGDI. 1988. 10, 2041.  
 17, 2121. 8.

† ? θύραμβος, Ennod. Carm. 1. 7. 66,  
 2. 109. 1.

διθύραμβος, Archil. 74 Crusius, +

Διθύραμβος, P.

θραμβοδιθύραμβος, ον, Pratinas.

Κάσαμβος, P.

† \*Εναμβος, epithet of Dionysus  
 (see Schulze, Gött. Gel. Anz.  
 1896 p. 240 fn.).

λέμβος, Dem., +  
 Λέμβος, P.  
 $\rho\acute{\epsilon}\mu\beta\sigma = \rho\acute{\epsilon}\mu\beta\eta$ , Plut.  
 $\rho\acute{\epsilon}\mu\beta\sigma, \eta, ov$  (*κοινή* also  $\rho\acute{\epsilon}\mu\beta\sigma$ ), M.  
 Aurel. 2. 17, +, CIG. 2722. 11  
 (Kaib. Epigr. Gr. 1096, cf.  
 Herw.), pap. Berl. 3. 887. 5,  
 16.  
 $\dagger \acute{\epsilon}\rho\acute{\epsilon}\mu\beta\sigma$ , Plut. Aristid. 2. 390  
 (Wyttben., but the reference  
 is wrong), Herodian 1. 139. 17  
 Lentz.  
 $\acute{\epsilon}\rho\acute{\epsilon}\mu\beta\sigma$ , P.  
 $\dagger \theta\rho\acute{\epsilon}\mu\beta\sigma, \dot{\eta}, \acute{\alpha}v$ , CGL. 2. 14. 35.  
 $\nu\kappa\tau\epsilon\rho\acute{\epsilon}\mu\beta\sigma$  (or  $\nu\kappa\tau\epsilon\rho\acute{\epsilon}\mu\beta\sigma$ ?  
 cf. sq.), Ptol. Synt. Math. (Th.,  
 Soph.).  
 $\dagger \sigma\kappa\tau\epsilon\rho\acute{\epsilon}\mu\beta\sigma, ov$ , pap. Ken. 1. 95.  
 354 f., etc.  
 $\ddot{\alpha}\rho(\rho)\acute{\epsilon}\mu\beta\sigma, ov$ , Nilus 452 D Migne,  
 etc.  
 $\acute{\epsilon}\pi\tau\rho\acute{\epsilon}\mu\beta\sigma$ , Herm. ap. Stob.  
 $\tau\alpha\chi\acute{\epsilon}\mu\beta\sigma, ov$ , Eudocia, De Cypr.  
 2. 147.  
 $\sigma\kappa\mu\beta\sigma, \dot{\eta}, \acute{\alpha}v$ , Hesych., Schol. Ar.  
 Nub. 254 Dind.  
 $\lambda\mu\beta\sigma, \dot{\eta}, \acute{\alpha}v$ , Hesych., Leont. Cypr.  
 1737 B, CGL.  
 $\dagger \lambda\mu\beta\sigma$ , Lyd. 169. 12.  
 $\beta\acute{\mu}\beta\sigma$ , Plat., +, but cf.  $\beta\acute{\mu}\beta\sigma$ .  
 $B\acute{\mu}\beta\sigma$ , P.  
 $\beta\acute{\mu}\beta\sigma \tau\acute{o}$ , barbarism =  $\beta\acute{\mu}\beta\sigma$ , Ar.  
 $\acute{\epsilon}\pi\acute{\beta}\mu\beta\sigma, ov$ , Orph. fr. ap. Por-  
 phyr.  
 $\kappa\acute{\mu}\beta\sigma \cdot \tau\acute{o} \acute{\epsilon}\kappa\pi\omega\mu\alpha$ , Hesych.  
 $\kappa\acute{\mu}\beta\sigma$  "band," Hesych., Nicet.  
 Byz. 776 C, +  
 $\dagger \kappa\acute{\mu}\beta\sigma = \gamma\acute{\mu}\phi\mu\sigma$ , Hesych.  
 $\dagger \kappa\acute{\mu}\beta\sigma$  "νύ\eta\lambda\dot{\eta}\sigma \tau\acute{o}\mu\sigma," glosses (Du  
 Cange).  
 $\lambda\mu\beta\sigma$ , Hesych.  
 $\dagger \beta\acute{\mu}\beta\sigma$  "noise," Hesych.  
 $\beta\acute{\mu}\beta\sigma$  "a whirling, a top," Pind., +  
 $\beta\acute{\mu}\beta\sigma$  "rhomb, turbot," Arist., +  
 $\dagger \beta\acute{\mu}\beta\sigma, \eta, ov$  "vagus," Herodes  
 Att. in IG. 14. 1389. 2. 34.  
 $\acute{\rho}\mu\beta\sigma$ , P.  
 $\theta\acute{\rho}\mu\beta\sigma$ , Aesch., +  
 $\lambda\epsilon\nu\kappa\theta\acute{\rho}\mu\beta\sigma, ov$ , Manass. (Th.).  
 $\kappa\acute{\rho}\mu\beta\sigma$ , Hesych.  
 $\delta\acute{\alpha}\rho\acute{\rho}\mu\beta\sigma, ov$ , Hippocrat. (Th.).  
 $\mu\epsilon\sigma\acute{\rho}\mu\beta\sigma$ , Hesych.  
 $\pi\acute{\o}\lambda\mu\beta\sigma, ov$ , late medic. (Th.).  
 $\sigma\tau\acute{\rho}\mu\beta\sigma$ , Hom., +  
 $\Sigma\tau\acute{\rho}\mu\beta\sigma$ , P.  
 $\sigma\tau\acute{\o}\mu\beta\sigma, \eta, ov$ , Galen Lex. Hipp.  
 $\acute{\iota}\theta\mu\beta\sigma$ , Poll., Hesych., Phot.  
 $\kappa\mu\beta\sigma = \kappa\acute{\mu}\beta\sigma \tau\acute{o}$ , Sophron 165  
 Kaib., +  
 $\kappa\acute{\lambda}\mu\beta\sigma$  "diver," Ar.  
 $\kappa\acute{\lambda}\mu\beta\sigma$  "a diving, a tank, an ex-  
 cavation," Heron Alexandr. p.  
 204. 22 ff. Hultsch., +  
 $\grave{a}\cdot, ov$ , Batrach., +  
 $\grave{e}\kappa\cdot, ov$ , Manass. (Th.).  
 $\grave{e}\nu\cdot, ov$ , Schol. Lyc.  
 $\acute{\epsilon}\nu\cdot, P.$   
 $\pi\acute{\o}\lambda\nu\cdot, ov$ , Ar.  
 $\dagger \chi\acute{\mu}\acute{\mu}\kappa\acute{\mu}\kappa\mu\beta\sigma$ , Porph. Cer. 465. 12.  
 $\dot{\rho}\mu\beta\sigma = \beta\acute{\mu}\beta\sigma$ , Eur., Eupolis, +  
 $\theta\acute{\mu}\beta\sigma$ , Simeon Seth Aliment.  
 Facult. p. 109 Lankavel, Eust.  
 1828. 15.  
 $\dot{\sigma}\mu\beta\sigma$ , Hesych.  
 $\kappa\acute{\rho}\mu\beta\sigma$  (pl.,  $\kappa\acute{\rho}\mu\beta\sigma\alpha$ ), Hom., +  
 $\kappa\acute{\rho}\mu\beta\sigma$ , P.  
 $\tau\acute{\epsilon}\tau\acute{\rho}\kappa\acute{\rho}\mu\beta\sigma, ov$ , Antipat. Sid.  
 in Anth. P.  
 $\acute{\epsilon}\pi\pi\alpha\cdot, ov$ , Nicet. Acom. Alexius  
 166 A.  
 $\delta\iota\cdot, ov$ , Luc.  
 $\tau\mu\iota\cdot, ov$ , Synes.  
 $\acute{\eta}\psi\iota\cdot, ov$ , Nicet. Eug.  
 $\grave{a}\kappa\mu\iota\cdot, ov$ , Ps.-Diosc. (Th.).  
 $\pi\acute{\nu}\mu\sigma\iota\cdot, ov$ , Paul. Silent. Ambo 196.  
 $\kappa\mu\sigma\sigma\iota\cdot, ov$ , Hippocrat. (Th.).  
 $\chi\mu\sigma\sigma\iota\cdot, ov$ , Diosc.  
 $\kappa\acute{\sigma}\mu\beta\sigma$ , LXX, +

**Κοσν(μ)βος**, SGDI. 5345. 27.  
**τύμβος**, Hom., +  
 ἄτυμβος, *ov.*, Luc.  
 † ἐπί-, *ov.*, CIG. 1819.  
**σύν-**, *ov.*, Nicet. Eug. 6. 476 Boiss.  
**δθνιό-**, *ov.*, Manetho.  
**† κότυμβον**, Arr. Peripl. Pont. Eux. (Soph.).  
**ἄγοβος**, Hesych.  
 † **Αἴγοβος**, inscr. in Kretschmer, Vaseninschr. p. 138 fn.  
 † **τόχθοβος** (or **-ωβος?**) = **ὅχθοιβος**, E. M. 570. 53, 645. 22.  
**Νίοβος**, P.  
**λοβός**, Hom., +  
 ἄλοβος, *ov.*, Xen., +  
 † **ἐξά-**, *ov.*, Aristoph. Hist. An. Epit. 77. 15, etc. Lambros.  
 † **ποσά-**, *ov.*, Id. ib. 40. 19.  
 † **ὸκτά-**, *ov.*, Id. ib. 77. 14, etc.  
 † **ἐπτά-**, *ov.*, Id. ib. 90. 16, etc.  
 τρί-, *ov.*, Arist., Alex. Mynd. ap. Athen. 392 C.  
**κλοβός** = **κλωβός**, Pachymeres 8. 20.  
**Ἐλλοβος**, *ov.*, Theophr.  
**κολοβός**, *ἡ*, *όν* (or *όνι*), Plat., Xen., +  
 † **κολοβός** “**κόλαξ**” or “**κρήνη τοῦ νόδα-**  
*τος*,” gloss in Cram. An. 2. 234.  
**Κολοβοί**, a people in Ethiopia, P.  
 † **Κόλοβος**, personal name, pap. Ox. 3. 528. 18, pap. Goodsp., +  
**ὑποκολοβός**, *όν*, Diosc. 1. 1. p. 10,  
 Pallad. Laus. 1065 A Migne.  
**-λοβος**, *ov.*

**στρογγυλό-**, Th. without ref.  
**μακρό-**, Aristoph. Hist. An. Epit. 40. 19 Lambros.  
**πρό-**, Arist., +  
**χρυσό-**, Iobas rex Maurus. ap. Athen. 343 F.  
**’Οττώλοβος**, P.  
**ὅροβος**, Heraclit. Eph. 4 Diels, +  
 † **κολλάροβον**,<sup>1</sup> Hipparch. 1. 7. 15, 2. 6. 1, 3. 2. 9, Ptol. Synt. Math. 7. 5, Bootes, 8. 1 Orion.  
**πεντώροβος** *ἥ*, Pliny N. H., +  
**πεντώροβον** = prec., Hesych., CGL. 8. 541. 42.  
**στρόβος**, Aesch.  
**Στρόβος**, P.  
**πολύστροβος**, *ov.*, Th. without ref.  
 † **κολλάροβον** = **-οροβον**, pap. Berl. 3. 759. 13.  
 † **πεντώροβος** = **-οροβος**, IG. 2. 682. 29, 683. 7.  
**Σόβος**, P.  
**μνιοσόβος**, *ov.*, Paul. Silent. in Anth. P.  
**ὅτοβος**, Hes., +  
**στόβος**, Lyc. 395.  
**Στόβοι**, P.  
**ἄστοβος**, *ov.*, Hesych.  
**φόβος**, Hom., +  
**Φόβος**, P.  
**-φοβος**.<sup>2</sup>  
 ἄ-, *ov.*, Pind., +  
 "A-, P.  
 δά-, *ov.*, Tzetz. ad Lyc. 1242.

<sup>1</sup> The gender of the word is determined by the first passage cited, where Manitius reads *τὸν κολλάροβον* (acc.) with the oldest MS (tenth or eleventh century), although MSS of the other recension give *τὸν κολλάροβον*, *δν.* Elsewhere we have the genitive or dative. *κολλάροβον* occurs only in the dative plural, but it is better to assume the same gender as in the equivalent compound.

<sup>2</sup> The prepositional compounds in *-φοβος* are all proparoxytone, and so is the possessive *κενόφοβος*. The active *δαιφέβος* “putting foes to flight” and the determinative *ὑδροφέβος* = *ὑδροφοβία* are certainly paroxytone. As to the words of the type of *ὑδρόφοβος* the tradition is not consistent, but their passive meaning and their semantic parallelism with most of the prepositional compounds make it probable that they are proparoxytone.

κατά-, *ov*, Polyb., LXX, +  
 δαιφόβος, *ov*, Alcae.  
**Δηρί-**, P.  
 †ψευδοδηρί-, Eust. Il. 1368. 5.  
**ἐπί-**, *ov*, Aesch., +  
 †Ἐπί-, IG. 12. 3. 778.  
 περί-, *ov*, Aesch.  
**ἔκ-**, *ov*, LXX Deut. 9. 19, etc.,  
 Ps.-Arist., +  
 συνέκ-, *ov*, Andr. Cret. (Th.).  
**ἔμ-**, *ov*, Soph., +  
 θεό-, *ov*, Cyrill. A., +  
 Θεό-, *ov*, P.  
 †[Δ]ιό-, Fröhner, Les Inscr. Gr.  
 d. Louvre 83.  
 κακό-, *ov*, Theophyl. Bulg. 3. 738 A.  
 δοιδυκό-, *a*, *ov*, Luc.  
 αἰμό-, *ov*, Galen.  
 μορμό-, *ov*, Phot. s. v. μορμώ.  
 κενό-, *ov*, Phavorin. (Th.).  
 ὑπό-, *ov*, Achmet, Photius.  
 ὕδρο-, *ov*, Celsus 5. 27. 2, +  
 ὕδρο- = ὕδροφοβία, Ps.-Diosc. Iobol.  
 praef., +  
 ἀερό-, *ov*, Cael. Aurel. (Th.).  
 ὁνειρό-, *ov*, Tzetz.  
 ψυχρό-, *ov*, Galen.  
 παντό-, *ov*, Cael. Aurel. (Th.).  
 ὑπέρ-, *ov*, Xen., +  
 εὐφόβως (or ἐμφόβως?), Lambec.  
 Bibl. Caes. (Th.).  
 †Εὔ-, IG. 1 Suppl. 373 y (p. 43).  
 πολύ-, *ov*, Schol. Soph.  
**βαρβός**, Hesych.  
 †μυνοβαρβόν, Auson. Epigr. 27  
 Migne.

†**Ἄταρβος** = ἀταρβής, IG. 1. 45, 46,  
 146, 432, 2. 110, 1286, 4. 50.  
**Ἄδερβός**, P.  
**Ἴρβος**, P.  
**ἀμορβός**, Callim., +  
 †**στόῳβος** (or *ov*?), recentiores ex  
 auctoribus ap. Pliny N.H. 12. 74.  
**φορβόν** = φορβή, Orph. Arg.  
**Φόρβος**, P.  
 -φορβός,<sup>1</sup> oxytone and proparoxy-  
 tone  
 παμ- (ή?), *ov*, Christod. in Anth.  
 P., +  
 Θεό-, P.  
 †**καμηλο-**, *ov*, Nicet. Byz. 713 B.  
 ὄλο-, *ov*, Eur.  
 ὄνο-, *ov*, Hdt.  
 μονό-, *ov*, Hesych., Greg. Naz. 3.  
 984 A, 1230 A, Migne.  
 ἵππο-, *ov*, Plat., +  
**Ἀνδρό-**, P.  
 †**βαρβορό-**, *a*, *ov*, pap. in Denk-  
 schrift. d. Wien. Akad. 36. 2.  
 80. l. 1416.  
**σωματο-**, *ov*, Manetho.  
**αὐτό-**, *ov*, Aesch., Herodian 1. 231.  
 16 Lentz, Hesych.  
 †**αὐτό-**, *ov*, Herodian l. c.  
 ὄν-, pap. Tebt. 1. 5. 171, Poll.  
 μνό-, *ov*, Batrach. 113.  
 σνο-, *ov*, Polyb. +  
 ὑ-, Hom., pap. Petr. 2. 33 a 30.  
 εὔ-, *ov*, Orph. Poll., Eudocia Aug.  
 De. Cypr. 2. 56.  
**Ἐν-**, P.  
 πολυ-, *ov* and ή, *ov*, Hom., +

<sup>1</sup> In regard to these words Herodian, 1. 231. 15 L., says: ἔτι τὰ παρὰ φέρβω καὶ ἀσκῶ [δξύνεται], ἵπποφορβός, φωνασκός. τὸ δὲ αὐτόφορβος οἱ πλεῖον βαρύνουσι καὶ τὸ Εύφορ-  
 βος κύριον. We shall be safe in following him for all words of the type of *ἵπποφορβός*, that is, for all the active compounds, especially as that is the traditional accent in most cases. The disagreement which Herodian notes in the case of *αὐτόφορβος* probably reflects a varying use of the word as meaning "self-nourished" or "self-nourishing." At any rate, the tradition is to be followed in making the passive compounds proparoxytone.

**βον-**, *όν*, Eur., +  
**σν-**, Hom., +  
† **Τούρβος**, mummy-ticket in Spiegelberg, Aeg. u. Gr. Eigenn.  
† **άστρος**, Myrepsus (Du Cange).  
**Δέσπος**, *ή*, P.  
**δλισθος**, Cratin., +  
**φλοισθος**, Hom., +  
   $\ddot{\alpha}$ **φλοισθος**, *ον*, Nonn.  
**πολύ-**, *ον*, Hom., +  
  **βαρύ**, *ον*, Procl.  
**νβός**, *ή*, *όν*, Hipp. Aph. 6. 46.  
**νβος**, Arist., +  
**βυβός**, *ή*, *όν* =  $\beta$ **ονβός**, Sophron 115  
  Kaib.  
**κύbos** “cube, die,” Aesch., +  
**Κύbos**, P.  
**κύbos** “hollow above the hips of cattle,” Semaristus ap. Athen.  
**κίνυβος**, Hesych.  
**-κυβος.**  
  ?**ἐπι-**, Theodoret.  
**κυβεπι-**, Theodoret.  
**κυβό-**, Hippolyt. Philosophum. 2.  
  10 p. 557 Diels, +  
**?λιθό-**, Const. Apost (Th.).  
**φιλό-**, *ον*, Ar., +  
**δυναμό-**, Hippolyt. Philosophum.  
  2. 10 p. 557 Diels, +  
† **αντοκύbos**, Alexand. in Arist.  
  Met. p. 816 Hayd.  
**κάλνβος**, Hesych., CIG. 5362 =  
  Kaib. Epig. Gr. 260.  
**Χάλνβος** = **Χάλνψ**, P.  
**σίλλνβος**, Cic., +  
**σίλ(λ)νβον** = prec., Diosc. 3. 8, 4.  
  156, +  
**κόλλνβος** (-*βον*, Poll. 9. 72), “a coin, rate of exchange,” Eupol., Ar., +  
**κόλ(λ)νβα τά** “small round cakes, boiled wheat,” Hesych., Suid., Schol. Ar. Pl. 768, +  
**δικόλλνβος**, *ον*, Ar. fr. 8 Blaydes.

**τρικόλλνβον**, Poll., Hesych.  
† **σκόλνβος**, Hesych.  
**μόλνβος** = **μόλνβδος**, Moeris Lex.  
**Πόλνβος**, P.  
† **βονβός**, *ή*, *όν* = **βνβός**, Theocr. 14.  
  17 Ahrens.  
**κλονβός** = **κλωβός**, Philostorg. 10. 11  
  p. 592 B, Acta SS. Feb. 2.  
  774 A, +  
**σονβός**, Opp., +  
† **τξαγγότονβον**, Theophan. cont.  
  177. 3 Bekker.  
† **χαλκότονβον**, Ps.-Leon Philos.  
  Tact. 6. 25, +  
† **καμπότονβα τά**, Porph. Cer. 1. 43  
  p. 219 Bonn.  
† **ἀπτρότονβον**, Acta SS. May 6.  
  61 \*E.  
**ρνβος**, *α*, *ον*, Aeolic for **ραιβός**, E. M.  
  242. 2.  
**Φάρνβος** (or **Βάφνρος?**), P.  
**γρνβός** · **γρνψ** Hesych.  
**Κρνβοί**, P.  
**θόρνβος**, Pind., +  
   $\ddot{\alpha}$ **θόρνβος**, *ον*, Plat., +  
† **ἐν-**, *ον*, Manetho (Koum.).  
**φιλο-**, *ον*, Ptolem., +  
**δημο-**, *ον*, Caesar. Dial. 3. 140 col.  
  1072 Migne.  
**κροτο-**, Epicur. ap. Diog. L., +  
**σίννβος**, Phot., +  
**ἐντνβον** (also **ἰντνβον**, **ἰντνβος**, *intibum*), Ovid M. 8. 666, +  
**σίντνβον**, Herodian 1.378 Lentz, +  
**σίντνβος**, Antiph.  
**βωβός**, *ή*, *όν*, Hesych., Mirac. Cosm. et Damian. 7 p. 111 Deubner, +  
† **Βωβός**, Cedr. 2. 451. 18 Bekker.  
† **κωβός** (or **βωβός**, or **θαιβός?**), Herodian 1. 138. 22 Lentz.  
**λωβός** “a leper,” Theophan. 1. 72,  
  9 de Boor, +  
**κλωβός**, Antipater in Anth. P., Babr. 124. 3.